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The Pastor

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The Pastor

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THE COVER: A snow-laden church under bright skies. (Religious News Service Photo)

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Race Relations Day and Negro Education

By JAMES S. THOMAS

Your church's offering on Race Relations Sunday, February 14, can insure a higher quality of Christian education in the thirteen Negro colleges within The Methodist Church. James S. Thomas is an associate director in the Methodist Division of Educational Institutions.

DURING the last three years there has been a steady increase in the amount of Race Relations offerings contributed by members of The Methodist Church. In 1950-51, the total amount of Race Relations offerings was $213,871. The next year, 1951-52, this amount increased to $239,871. Last year, the total Race Relations offerings exceeded all former years, amounting to $251,613.

In the face of such gratifying increases in financial support from our Methodist churches, our Negro colleges provide many concrete evidences of the value of this investment.

Race Relations Sunday has three definite meanings to the Negro colleges of The Methodist Church.

First, Race Relations Sunday is often the beginning of a series of pleasant associations between the leaders of these colleges and members of the annual conferences. In most cases opportunities are also provided for the members of the conferences to know the students in whom they are investing. It is safe to say, therefore, that both preceding and following Race Relations Sunday, many concrete examples of interracial good will are in evidence.

For example, the choir of Rust College travels thousands of miles yearly, singing in a number of local Methodist churches. For the students, it almost always means a broadening of their horizons. The experience of travel and worship in other states than the one in which they grew up is education of the best type. For the college administrators, there is the concrete evidence of moral and financial support for the college. Other colleges of this group could report similar experiences.

It would be difficult to overestimate the influence of working together in creating interracial good will. Music has always been known as the universal language of understanding. When music is produced in an atmosphere in which there is already mutual respect, its power is made greater. This is not a mere by-product of Race Relations Sunday; this is race relations.

First and foremost, then, Race Relations Sunday means the creation of an atmosphere of good will which does and should undergird any financial commitment made to these colleges. It is a day when Christian men and women come to renew their faith in young people whose minds are trained and whose lives are dedicated. It is a time when a number of forces are set in motion which result in interracial understanding and good will.

In the second place, Race Relations Sunday often means the difference between a poor quality of college education and a high quality of college education for Negro youth. Like most private colleges our Negro colleges face rising costs and increasing levels of accreditation. It is not possible to vote money from a public treasury for the support of these colleges. They do not have wealthy alumni nor do they have large endowments. Their chief source of strength is the sustained faith and interest of those who regularly contribute to their budgets. For Methodists, this is made possible through the Race Relations offerings.

It is significant that these contributions are regular and that they are growing. The average one of our colleges, having no large endowment, must depend heavily upon funds for current operations. In concrete terms, this means faculty salaries, laboratory equipment, library books, better-lighted rooms. In a word, it means increasing the quality of Christian education.

On one of our Negro college campuses a group of leaders from a white conference recently concluded a meeting. At the invitation of the president, they spent two days on the campus. They visited buildings, talked with teachers, sat in classes. Before they concluded their visit they presented a chapel discussion, stating the meaning of Christian higher education as they saw it. These men and women returned to their conference with a larger appreciation of what their Race Relations offering means to that college. This example could be duplicated in several places.

In the third place, Race Relations Sunday observance often results in Christian leadership among the Negro population of the South. In spite of a tremendous population shift, over 70 per cent of the Negro population still lives in the South. They reside largely in the areas where our Methodist colleges for Negroes are located. There is ample evidence that this group will remain in the South for some time to come.

It is sometimes difficult to trace one's contribution through the many channels of church and school and out into the personality, which is the end product. Nevertheless, the effort is rewarding enough to invite attention.

When one gives a Race Relations offering, it comes to the Board of Education and then goes directly to the college for which it is given. There it comes into the hands of administrators who are keenly aware of their responsibility as Christian leaders. The offerings find more concrete expressions in faculty persons who are often graduates of church colleges. Through all of this, the end product we all desire is the Christian leader.

Recently I talked with a graduate of one of our Methodist colleges. He is one of those unusual persons who possesses high intellectual capacities as well as a vital Christian devotion. Most of his life he has known poverty. Yet when offered a lucrative position he turned it down to accept full-time Christian work. He is now happily engaged in this work.

It would be difficult to put a finger on the exact place in this young man's life when he reached such a level of devotion. However, it would be a safe guess that the college which he attended found scholarship money to make it possible for him to go to college. Some of his teachers helped to stabilize his faith. The facilities at the college made possible a sound intellectual background. His president talked to him about the need for Christian leaders.

A living personality makes words seem unnecessary. Here, then, is the meaning of Race Relations Sunday for our Negro colleges: widened contacts in an atmosphere of good will, financial support for a high quality of Christian education, and graduates in whom the church can well be proud. Your Race Relations offering will mean this for the thirteen Negro colleges within The Methodist Church.

METHODIST MEN

"Methodist Men Work for Christ" will be the general theme for the National Conference of Methodist Men to be held at Purdue University, Lafayette, Ind., July 9-11, 1954, it was announced following a meeting of the general planning committee in Chicago recently.

Plans call for an attendance of 2,200 picked laymen representing all the annual conferences of American Methodism, with conference lay leaders serving as key persons in arranging for delegations from their respective territories. Tentative plans indicate that some delegations from the West Coast or other distant points may travel to the assembly in chartered planes or buses.

The conference will open Friday evening, July 9, and will close Sunday noon, July 11. Nationally known leaders will address the general assemblies, and some of the best informed laymen of the denomination will serve as leaders of fifty discussion groups grappling with practical problems which confront men in their daily lives and in their church relationships.

Delegates will be chosen on the following basis: the conference lay leader and one district superintendent from each annual conference, four delegates from each district, and five delegates at large from each annual conference.

Fran H. Faber, Minneapolis, Minn., advertising agency executive, is general chairman of the planning committee. He is vice-president of the General Board of Lay Activities and lay leader of the Minnesota Conference.

LENTEN READING

A special project for church-wide attention in the current youth emphasis is the Lenten reading project for seniors, older youth, and adult workers with youth. Local churches are beginning to prepare for this project by announcements to youth groups and by discussions concerning it in M.Y.F. council meetings, in commissions on education, and in other interested groups.

To help "strengthen faith," which is one of the great needs being lifted up during this quadrennium, a special book is being made available to Methodist youth for personal reading and meditation, particularly during the Lenten season 1954.

The book is *I Believe*, by the late Nevin C. Harner. Its theme is a Christian faith for youth. Since it was first published a few years ago, its great value has been proved. The book deals with basic Christian beliefs about God, Jesus Christ, Christian living, immortality, the kingdom, and many other topics. It is clear, meaningful, and helpful. It is highly recommended by the Youth Department of the Board of Education.

I Believe has been reprinted as a Methodist Youth Emphasis reading book, in a handy pocket-size edition, with attractive cover and clear type. The new edition (No. 2401-BC) will be available for 35 cents a copy for single copies, 30 cents each for ten or more copies. Groups may order the book on consignment.

The book is available in the branch houses of The Methodist Publishing House. It should be ordered now so that local churches will have it on hand by the middle of February in order to put it on sale by February 28 the last Sunday before the beginning of Lent.

The Lenten Reading Project and the volume *I Believe* should help Methodist youth and interested adults to strengthen their Christian faith. Both are designed also to strengthen personal devotions and the prayer life. Wide and very extensive participation in the project is expected throughout the church.

A free leaflet describing the project, making suggestions to local groups, and including an order blank for the book was available early in January. Order No. 2400-B from the Youth Department, Box 871, Nashville 2, Tenn.

STUDENT MOVEMENT THEMES

Each year the National Methodist Student Commission composed of state (and similar area) student presidents, other national student leaders, and their adult counselors develop the program emphases for the new calendar year.

The following are emphases for 1954 adopted by the commission: (1) Examining our understanding of the Christian faith; (2) Knowing the real nature of the Student Christian Movement and feeling a sense of oneness in Christ as students working together in the world Christian community; (3) Understanding the new concept of the Christian mission as a personal responsibility to make Christ known on all frontiers and call men to serve him; (4) Facing our responsibility as Christian citizens.

METHODISM ON THE CAMPUS

Supporting Our Schools, Colleges, and Wesley Foundations, is the title of a booklet published by the Department of Public Relations and Finance, Methodist Division of Educational Institutions. Woodrow A. Geier, the editor of the booklet, has included some methods that have proved effective across the church.

It is recommended that the conference boards of education, the inter-conference commissions on student work, and the college associations under the leadership of the resident bishop and the cabinet, with the co-operation of the presidents of colleges and directors of Wesley Foundations, work out the most effective area-wide plan for achieving adequate financial support for schools and colleges and Wesley Foundations.

URBAN STUDIES

In preparation for the "Convocation on Urban Life in America," which has been called by the Council of Bishops to meet in Columbus, Ohio, February 24-26, 1954, eight study groups have been organized in as many cities to bring preliminary reports to the delegates. These groups have met to formulate their findings and proposals, and to "plan creatively so that Methodist churches can minister more effectively to those who dwell in urban areas."

Bishop Frederick B. Newell, of New York, is chairman of the convocation; Bishop John W. Branscomb, of Jacksonville, Fla., vice-chairman; Bishop Glenn R. Phillips, of Denver, Colo., secretary. The convocation is under the auspices of the Board of Missions, and Robert A. McKibben, head of the board's department of city work, is planning the program. All other boards and agencies of The Methodist Church are co-operating.

Each of the one hundred annual (regional) conferences that comprise The Methodist Church is naming its own "committee on urban life"; and each will send bishops, superintendents, city pastors, lay leaders of city churches, representatives of the Woman's Society of Christian Service, professors of theology, and executives of city church service agencies to the Convocation.

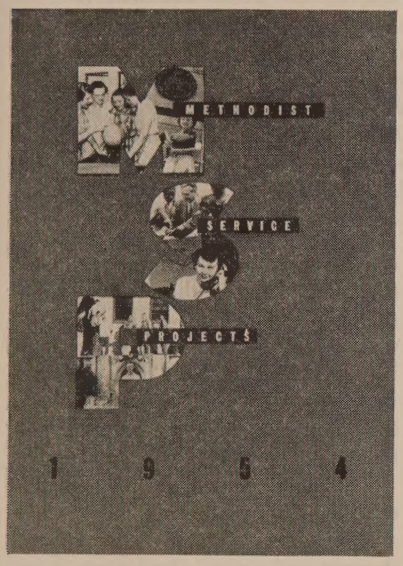
Each of the eight study groups, centering in widely separated cities, has a discussion leader and an editor who will make the final report of their studies.

MISSIONARIES NEEDED

The Methodist Board of Missions (150 Fifth Ave., New York City) is looking for 420 new missionaries to fill the 1954-55 needs for service outside the United States. The greatest number—191—are needed for educational work in Africa, East Asia, India and Pakistan, Southeast Asia, and Latin America.

Second on the list numerically are 129 religious and social workers for the same areas, with jobs ranging from

hostel management in Sarawak, Borneo, to pastoral work in a large city of India. There are openings for 21 doctors, 46 nurses, and 2 dentists; for 8 agriculturists, 3 building and engineering specialists, 19 business managers or secretaries. There is one call for a printer for a mission press in Africa. —W. W. Reid, in "News in the World of Religion."



SERVICE PROJECTS

Each calendar year the Interboard Committee on Christian Vocations under the direction of Richard G. Belcher publishes a booklet that gives a complete list of vocational opportunities available in The Methodist Church.

Personnel needs of the church in the fields of the ministry, the missionary enterprise, Christian education, and nursing are estimated at 5,150 persons annually. Seventy-three different categories of work are outlined in a dozen general program areas.

In addition to job descriptions, the manual contains: (1) a statement on a Christian philosophy of vocation; (2) a description of volunteer, summer, and short term service opportunities, including work camps, caravans, evangelistic work, and two- and three-year missionary assignments; (3) an analysis of the relationship of the selective service law to church vocations; (4) information on Methodist student loan and scholarship funds; (5) a bibliography of resource material on Christian vocation; (6) and a listing of the personnel officers of The Methodist Church.

This booklet, cover of which is pictured above, is available for 10 cents a copy, or in quantity orders for $8.00 per 100. All orders should be addressed to Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tenn.

STEWARDSHIP CALL

The Council of Bishops has asked the church's nine million members to "give themselves without stint" to the denomination's official stewardship program, which they describe as "a timely and dynamic enterprise."

Excerpts from the text of the call from the Council of Bishops follow:

"The General Conference of 1952 took a decisive action in the field of stewardship . . . On motion from the floor the intent and purpose of the plan was . . . defined: "Stewardship of possessions shall be promoted by the above agencies by providing appropriate literature for the use of churches and pastors in enlisting Methodist people as tithers." (1952 Discipline, Par. 753, Sec. 3). . . .

"The Joint Stewardship Council now announces that during the early months of 1954 the program of stewardship education, as authorized and defined by the General Conference [is being], launched throughout the church. We, the Council of Bishops, commend this latest church-wide endeavor to all our people. We regard it to be a timely and dynamic enterprise. It is supremely important that in this property-minded age the gospel we declare be related to our idea and use of private property. For lack of a clear understanding of the doctrine of the stewardship of possessions, the people who worship in our churches may be overtaken by covetousness and materialism without being aware of it. We hold these truths to be self-evident—that this is God's world; that whatever things we possess, whether many or few, are a sacred trust from Him; that the tithe is a method widely practiced by the historic church and officially approved by our church by which the stewardship of possessions is acknowledged by the individual and made effective in his living. Moreover, the church in every sphere of its activity, and the many causes that minister to mankind in the spirit of the Nazarene, are unable to do their work adequately because Christian people have not learned to think of themselves as stewards of the manifold gifts of God.

"We, therefore, call on all district superintendents, pastors, lay leaders, teachers, and local church officials to give themselves without stint to the furtherance of the church's stewardship program. Let it be observed that the present endeavor is not a campaign, dramatically begun and soon ended. It is a program of education, presumably designed to be continued indefinitely. . . .

"And may the eternal God, Creator and Lord of all, whom we gratefully acknowledge as the Source of every material and spiritual blessing, direct us in all our ways."

—The Council of Bishops,
The Methodist Church

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Feb. 4—Board of Managers meeting, American Bible Society, New York, N. Y.
Feb. 7—Youth Sunday, sponsored by the United Christian Youth Movement.
Feb. 9—Board of Hospitals and Homes annual meeting, Palmer House, Chicago, Ill.
Feb. 10-11—Annual convention of National Association of Methodist Hospitals and Homes, Palmer House, Chicago, Ill.
Feb. 11-12—American Protestant Hospital Association meeting, Chicago, Ill.
Feb. 14—Race Relations Day; offering in the churches for Negro education.
Feb. 14-20—Annual Christian Citizenship Seminar, a project of the Methodist Student Movement, on the United Nations and the U. S. Congress, Washington, D. C.
Feb. 21—Day of Prayer for Students.
Feb. 21-27—United Nations seminar of the National Conference of Methodist Youth, Washington, D. C.
Feb. 21-28—Brotherhood Week.
Feb. 23-Mar. 4—Seminar for District Superintendents, Gammon Theological Seminary, Atlanta, Ga.
Feb. 24-26—Methodist Convocation on Urban Life in America, Columbus, Ohio.
Feb. 25-27—Boston Area Camp Training Center.
Feb. 28-Mar. 7—Week of Dedication; with a church-wide offering on Mar. 7.
Mar. 3—Ash Wednesday, the beginning of Lent.
Mar. 4-5—Radio and Film Commission meets, Dallas, Tex.
Mar. 5—World Day of Prayer.
Mar. 17-24—Southeastern Jurisdiction Recreation Workshop, Leesburg, Fla.
Mar. 25—The Annunciation.
Mar. 29-Apr. 2—Pacific Coast Recreation Workshop, Asilomar, Calif.
Apr. 4—Passion Sunday.
Apr. 11—Palm Sunday.
Apr. 11-17—Holy Week.
Apr. 15—Maundy Thursday.
Apr. 16—Good Friday.
Apr. 17—Easter Eve.
Apr. 18—Easter Sunday.
Apr. 19-23—Southwest Regional Camp Training Center, Palestine, Tex.
Apr. 20-24—General Board of Education annual meeting, Detroit, Mich.

The Work of the World Council

THE meeting of the second assembly of the World Council, in America this year, gives pastors an excellent opportunity to educate their congregations about the World Council of Churches, in particular, and ecumenical affairs in general. In order to do this the pastor must first become informed himself. Then he is in position to teach his people and to prepare them for the assembly at Evanston. A third step might be to plan a conference of your church members to evaluate your congregation in its relationship to the World Council of Churches. Study groups would be appropriate either before or after Evanston on the general theme "Christ—the Hope of the World." Articles in the Christian Century *will help to prepare for Evanston and back issues of this weekly journal are available in many libraries.* THE PASTOR *hopes to publish additional articles between now and the time for the Evanston Assembly. The following article is largely a revision of a special release from the World Council of Churches, reporting on its first five years of working together. Additional information may be obtained from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y. Elsie Thomas Culver is in charge of public relations.—Ed.*

THE World Council of Churches, organized permanently in August, 1948, at Amsterdam, Holland, now looks ahead to its next great milestone. It is the second assembly, to be held at Northwestern University in Evanston, Illinois, August 15-31, 1954.

This Evanston meeting has been described as probably the most important church gathering that America will witness in this generation. There will be six hundred delegates, one hundred fifty consultants chosen from among the leading theologians of countries represented in the World Council, and a delegation of a hundred twenty young people. There will also be six hundred official visitors, and it is expected that a large group of press representatives, both church and secular, from this and other countries will be on hand to report the proceedings.

The general theme of this second assembly of the World Council is "Christ—the Hope of the World." The sub-themes will focus the Assembly's thinking on the church's responsible place in the present world situation.

These sub-themes are: (1) Faith and Order—"Our Oneness in Christ and Our Disunity as Churches"; (2) Evangelism—"The Mission of the Church to Those Outside Her Life"; (3) Social Questions—"The Responsible Society in a World Perspective"; (4) International Affairs —"Christians in the Struggle for World Community"; (5) Intergroup Relations—"The Church Amid Racial and Ethnic Tensions"; (6) The Laity—"The Christian in His Vocation."

So on the fifteenth of August the church bells will again proclaim the opening of a great ecumenical assembly—this time in the heart of America. They will proclaim that the member churches which six years before brought the World Council of Churches into being have not only stayed together, but are making new plans to march forward together in paths of increasing unity, fellowship, and service.

Last August Anglican, Orthodox, and Protestant churches in forty-six countries joined together in observing the fifth birthday of the World Council. Leaders of the one hundred and sixty-one denominations (thirty-one of them in America) looked back over the past five years and decided that real progress had been achieved in learning to study, discuss, and act together.

Practically all the major communions of this country are members of this council. Though the Southern Baptist Convention is not a "member church," a number of local Southern Baptist churches are affiliated as "friends of the World Council." The only other major communion, excepting the Roman Catholic Church, in the United States which is not a member is the Lutheran Church, Missouri Synod.

When the World Council was permanently constituted in 1948, the member churches committed themselves to speak and work and grow together. If there was a sentence to sum up the Assembly, it was the often repeated "We intend to stay together!" That is, therefore, perhaps the first basis upon which the World Council of Churches should evaluate its success as it looks back over the first five years and plans ahead for the second World Assembly in Evanston.

The new ecumenical movement—the trend again toward unity while still leaving room for diversity of thought and action—had many roots, but especially the great missionary movements of the nineteenth century, which came to a focus at the Edinburgh Missionary Conference of 1910, and the formation of the International Missionary Council of 1921.

The World Council, as constituted at Amsterdam in 1948, has six presidents. The churchmen who now hold these offices are: Archbishop Athenagoras, of the Greek Orthodox Church; Marc Boegner, of France; Eivind Berggrav, of Norway; Sarah Chakko, of India; Geoffrey Fisher, Archbishop of Canterbury, of England; and G. Bromley Oxnam, of the United States. John R. Mott, the "grand old man of the ecumenical movement" is honorary president.

As to what has been accomplished in the past five years of growing together and working together, ecumenical spokesmen find considerable ground for thanksgiving.

Interchurch Aid

Listing most evident and tangible things first, they cited the large amount of money, personal services, and materials which have flowed

through channels of the World Council's Department of Interchurch Aid and Services to refugees. Since 1949 at least $21,071,590 and 24,362 tons of clothing and food have helped sustain Christian individuals and Christian communities amid the overwhelming odds of war, devastation, deportation, and resettlement.

More than 200,000 displaced persons and refugees have been helped directly with problems of migration and resettlement. A staff of approximately four hundred persons is now employed throughout the world to work with the apparently "unsolvable" cases of the aged or infirm or those who for some other reason cannot immigrate to new homes or find work in their present location.

A most important aspect of their service to refugees is a co-operative and advisory relationship to the United Nations. Conferences at Hamburg and at Beirut spotlighted the situation for Germany and the Middle East, and the U.N. has leaned heavily on World Council channels and personnel for planning and implementing its programs in this field.

Several church organizations, such as Lutheran World Relief, the Presbyterians (U.S.A.), Disciples of Christ, and the Brethren Service Committee, which carry on independent relief programs, work in closest co-operation with the World Council of Churches, and have offices at the World Council's Geneva headquarters.

Another piece of concrete work that has captured the imagination of many Christians is the work-camp program carried on under the auspices of the Youth Department of the World Council. From 1948 to the end of the 1953 season, 120 of these international camps have been carried out. A total of 3,837 Christian young people have participated, including about four hundred Americans. Young participants pay their own expenses and give from six to eight hours manual labor a day doing some piece of work that could not otherwise be undertaken. They have built hospitals, schools, drainage ditches, constructed refugee barracks, and in one instance a home for the nonleprous children of a leper colony.

Faith and Order

The most important World Council assemblage since the constituting assembly at Amsterdam was the World Conference on Faith and Order held at Lund, Sweden, in August of 1952. The churchmen who gathered there represented the theological elite of their many denominations. They were trying to decide what to do about the apparently "irreconcilable differences" which keep the churches apart.

These, the churchmen decided, were based essentially on varying ideas dealing with the very nature of the church itself, including questions pertaining to the ordination of the ministry and the administration of the sacraments. But they discovered, too, that many "differences" cut squarely across denominational lines, and that some differences which the churches have largely outgrown are being kept alive by what are now called the "non-theological factors" of cultural, historic, economic, or social differences.

Study

The secretariat for evangelism has taken the attitude that evangelism is not properly a department at all, but rather "a roof over all the departments." The secretariat has published pilot studies on evangelism in India, where Christianity is a hard-pressed minority, facing both the ancient idolatrous religions and the new dynamic of communism.

A parallel study deals with evangelism in France, where the indifference of secularism is the chief problem, and where remarkable results have been achieved by such groups as Mission Populaire (McCall Mission in the U.S.) and Cinade, the Youth Service Organization which has worked in prisons and DP camps, with students or dock workers, serving ally or enemy, wherever there is human need. A third parallel study, "Evangelism in America," is now being completed.

Through its study department, the World Council challenges the member churches to face up to the full implication of the Christian message for today's world. The study department carries on its research work largely through small local groups of theologians or laymen, who exchange their findings by mail, occasionally meet for regional discussions, and eventually issue statements upon which they invite the comments of individuals or church-related groups.

The study department's main concern at present is the co-ordination of the advanced study being done by various groups on the six sub-themes of the 1954 second assembly: Unity, Evangelism, Responsible Society, International Relations, Race, and Laity.

Christians determined to "put Christianity to work" in society are frequently challenged as to the biblical authority for a Christian engaging in political and social action. So scholars in both Europe and America entered into a discussion of "Bases of Biblical Interpretation" upon which a symposium has been published. In Europe a good deal of study has been given to the relations between Christianity and the social problems of Europe.

Toward the end of 1952, an Asian study conference was held in India. The Asian revolution, race, communism, and the problems of how far a Christian minority should go along with a non-Christian majority in a specific situation, were subjects for discussion. Communism as a rival faith and a social phenomenon has also called forth critical study.

International Relations

In association with its sister organization, the International Missionary Council, the World Council has established a Commission of the Churches on International Affairs, which works directly with the United Nations, supplying information to its working committees as to views and convictions of churches (in so far as they have been officially expressed) on the questions with which they deal.

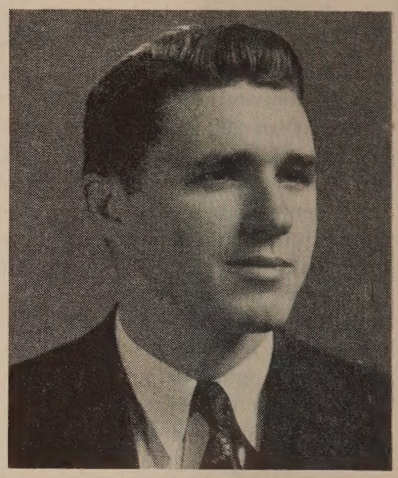
Matters with which the C.C.I.A. has concerned itself include: bringing an element of reconciliation to the Japanese Peace Treaty, the setting up of the U.N. Peace Observer Commission pattern, proposals for reduction of armament, and work on behalf of the Covenant for Human Rights. The

[*Continued on page 22*]

How Men Decide for the Ministry

By SAMUEL SOUTHARD

From a study of conditions bearing on decisions to enter the ministry, this writer, instructor in Psychology of Religion at Southern Baptist Theological Seminary, Louisville, Ky., finds that pastors lack initiative and interest in counseling prospective candidates for religious vocations—even the ministry.



IN 1949 a professor at Drew Theological Seminary wrote: "It sometimes seems that no one is seriously working at this job of guiding young men into the ministry" (Ralph Felton, "New Ministers," published by Dept. of Rural Church, Drew Theological Seminary, 1949, 15 cents, p. 27). This conclusion was based on the fact that a third of the candidates that answered their questionnaire said that they did not feel prepared and a fifth of them said that they lacked guidance in entering the ministry.

Such a sweeping challenge to our methods for recruiting ministers needs to be carefully checked. Are his statistics correct? his conclusions valid? Is there any additional evidence on this subject?

A recent survey of five hundred candidates at the Southern Baptist Theological Seminary substantiates Felton's data and investigates the counseling process by which young men entered the ministry. The research instrument for the survey was a questionnaire which contained multiple-choice answers to be checked by students at the Baptist seminary.

These multiple-choice answers were based upon the statements of eighty Baptist students who were asked to write short paragraphs about various stages of their vocational training. For example, the most common problems mentioned by these eighty students were used as multiple-choice answers on the questionnaire returned by five hundred students. In this way we were able to measure the common experiences of a majority of candidates in their own language.

The questionnaire represented not only the opinion of eighty students, but also the mature experience of psychiatrists, seminary professors, pastoral counselors, and foreign mission board personnel secretaries representing eleven denominations and thirteen seminaries.

Here are some of the correlations between our Southern Baptist study and Felton's study of twenty denominations:

1. Persons who have the *most* influence upon candidates for the ministry are also the persons to whom candidates usually talk before they make their decision. Felton found that the pastor (34 per cent), mother (17.4 per cent) and father (11.2 per cent) were the most influential. The study of Southern Baptist candidates showed that the largest percentage of young men talked to their pastor (27 per cent), mother (20 per cent), and father (15 per cent) before they made a definite decision for the ministry.

Our findings and those of Felton are not in accord on the influence of other persons in the candidate's decision. For example, 17 per cent of Baptist candidates talked to a sibling, relative, wife, or fiancée about their decision; 21 per cent talked to friends, 3 per cent to Sunday school teachers. Felton, on the other hand, found that the Sunday school teacher was more influential (5 per cent) than either wife (3.9 per cent) or college (4.3 per cent) and high school friends (2.1 per cent).

2. Feelings of personal unworthiness were a major problem for candidates. The number one retarding factor for 1,334 students (Felton) was "lack of Bible knowledge and a feeling of unworthiness" (32.1 per cent). The second highest problem checked by 500 students (Southard) at the time of their vocational decision was "feelings of personal unworthiness" (33 per cent).

One Southern Baptist student commented:

"Before I became a Christian I lived very haphazardly. I did not have a high school education and had thought very little about anything. When I became a Christian I felt insecure and unworthy and had only a few informal conferences because of an inferior feeling. Perhaps a good conference would do me good and help straighten out my mind and thoughts."

3. Financial obligations are more pressing for the Southern Baptist candidate than for the students of the twenty denominations investigated by Felton. "Financing your education" was checked by 35 per cent of Baptist candidates, "giving up a secure income" (19 per cent), "supporting your family" (16 per cent). Eleven per cent of Felton's checked "financial obligations at home."

4. The "lack of counseling or guidance" checked by 19.5 per cent of Felton's questionnaires was investigated at length in the Southern Baptist study. Forty per cent of Baptist candidates said that they wanted to talk to a professional church worker before they made their vocational choice. Fifty-five per cent of them *did* talk to someone before making their decision, but except for the pastor (27 per cent), other profes-

sional workers were seldom consulted (7 per cent).

The importance of talking to someone is indicated by our finding that over half of the candidates (63 per cent) made their decision "after much reflection and inner struggle." A student's comment illustrates this:

"I came to the decision for the active ministry without any outside aid. I did not go into the active ministry for eleven years after I had felt a definite call from the Lord. I am sure now that had I talked to some interested, sympathetic listener, I would have been active long before I finally came to such a decision."

The greatest lack of counseling is in the field of group conferences and multiple-interviews. Only 13 per cent of Southern Baptist candidates attended a group conference on vocational problems; only 8 per cent had more than one one-hour conference with their pastor. However, a majority of candidates did talk to a professional church worker for a short period of time about their decision, but usually it was at the young man's own initiative (27 per cent).

There was little follow-up on the initial interview. Only 27 per cent of the candidates were guided into various church activities.

Therefore, Felton's "lack of counseling and guidance" means that, in the case of one denomination, candidates lack group counseling and multiple-interviews most of all, and pastors do not take the initiative in approaching candidates, nor in following up initial interviews.

5. "Lack of knowledge about the work a minister does" as a retarding factor in entering the ministry (10.9 per cent in Felton's study) can be directly related to inadequate pastoral counseling. In our survey, candidates reported that their counselors were favorable and sympathetic to their decision, but little vocational information was given. For example, 35 per cent of the candidates were helped to understand what their decision meant, but only 4 per cent said that Scripture passages were read concerning God's call to men, and only 2 per cent received suggestions on devotions, types of vocational service, or reading material.

Ministers are not trying to keep men out of the ministry, but they are not giving candidates enough information as they begin to find their way into the ministry. This does not mean that all candidates are asking for information at the time they make their decision. Actually, young men ask more for clarification of the "call" than they do for information about the "profession." But when these young men find student church work in college or seminary, the quest for information suddenly becomes their foremost concern.

If pastoral counselors had foreseen the natural problems that candidates would face, and would have given them vocational information at the time of their decision, young men would not be overwhelmed by the need for information (56 per cent) and advice (36 per cent) when they were faced with student church work.

6. Few persons, either pastors or relatives, attempted to discourage young men from entering the ministry. Less than 5 per cent of candidates answering our questionnaires or those of Felton reported discouragement or opposition. Indifference and attempts to force men into the ministry were greater retarding factors:

One Southern Baptist questionnaire reported:

"There was a definite persuasion from my father to other fields. No help or hindrance from my mother. No one seemed to make me feel they were interested in my decision to the extent of offering to help me understand what I had done. . . ."

From another questionnaire:

"As a child I had an old pastor who so forced his ideas on me that I wasn't able to do any real honest thinking until I had almost completed college. He wanted to mold my life for me and because of this when I was able to do some good clear thinking for myself, I rebelled completely against his ideas to the point that it took me years to get back into the proper relationship to my God and my church.

"Because of this I have a 'holy horror' of anyone trying to force his ideas on me or any one of my relatives or friends. Too many of the older ministers were too free with their own pet bits of advice for the lives of young people, thinking they had all the answers."

7. Town communities are producing more than their share of ministers. This conclusion is underscored in our own study. Southern Baptists are known as a "rural people," with about half of our constituency in rural areas. Yet there are fewer students coming to us from rural areas than came to the schools of 20 denominations studied by Felton!

8. The age when candidates make their decision for the ministry should alert pastors and college teachers to the need for group discussions and personal interviews concerning vocations. In Felton's study, 66 per cent of 1,714 candidates first thought of the ministry between the ages of 13 and 21. Fifty-five per cent of Southern Baptist students thought of the ministry between the ages of 14 and 20.

9. The lapse of time between the first thoughts of the ministry and the definite decision points up the necessity to follow through initial contacts with young people. For example, the definite decision was made by a majority of Southern Baptist students (55 per cent) and Felton's (56 per cent) between the ages of 16 and 21. Years are wasted because no one takes the initiative toward these young men, or is emotionally available to them.

10. The major responsibility for counseling these young men falls upon the local pastor. Felton concluded this, and this later research amplifies it. Southern Baptist pastors were sought out because they had shown personal interest in the candidates (42 per cent) and were the "logical persons" to consult (39 per cent). Young men went to their own pastor because:

He could give you the advice of an experienced church worker	42%
He would understand your personal problems connected with your decision	39%
He could help you understand the meaning of your decision	37%

The recruitment of men for the ministry is therefore a direct challenge to the *personal* ministry of every local pastor.

BIBLE STUDY

Portraiture of Jesus in Luke

By ALBERT E. BARNETT

In the second of a series on the representations of Jesus in the synoptic Gospels, the professor of New Testament, Candler School of Theology, discusses the Christology of the Gospel of Luke and how it differs from the other gospels.

LUKE and Acts are integral parts of a larger whole, not two books written by the same author ten or more years apart. They are conceived and executed together.

The preface one reads at the outset of Luke (1:1-4) is a preface to the two-volume work. The account of "the movement which has developed among us" is begun in the Gospel and continued in the Acts. Read the opening statement of Acts: *In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up. . . .* That statement marks the juncture at which the Gospel ends and the Acts opens.

Luke has read Mark (incorporating approximately 60 per cent of it, taking it in blocks, frequently verbatim, to fill gaps in another narrative source he prefers when it is relevant). But Mark does not meet the needs of the new situation in the church precisely because, in Luke's estimate, it presented merely, *The beginning of the gospel of Jesus Christ, the Son of God* (Mk. 1:1).

For Luke, the Christian movement since the crucifixion as certainly as before centers about Jesus, and the Jesus who in the "beginning" did and taught the things reported in Mark's Gospel and his own continues as the Spirit to do and teach the things reported in Acts.

This correlation is relevant to an understanding of each volume. This correlation gives importance to Theophilus, who is mentioned at the outset of both volumes. He is addressed as "Your Excellency (*kratistos*), which is the way Roman officials are addressed (Felix in Acts 23:26 and 24:3; Festus in Acts 26:25).

"That you may be reliably informed (ἐπιγνῷς), about the things you have been taught" (κατηχήθης, 1st Aor. Ind. Pass. of κατηχέω) may mean Theophilus was a Christian needing instruction as a catechumen (the verb is so used in Acts 18:25; cf. 1 Cor. 3:2; Heb. 5:11–6:4). But in Acts 21:21, 24 this verb describes false information given by enemies about Paul! Also, "to know reliably" (γνῶναι τὸ ἀσφαλὲς) in Acts 21:34 describes the objective of official investigation by a Roman military commander!

Date of Luke

Conceivably, even probably, Theophilus represents Roman officialdom, and Luke-Acts belongs to the time of Hebrews, Revelation, and 1 Peter when the church needed defense against official suspicion that it was subversive and implicitly revolutionary, deserving suppression, not recognition. Other considerations tend to establish a date of A.D. 85–95 which locates the work within the reign of Domitian (A.D. 81–96). Such a date gives meaning to the data just mentioned and suggests that Luke-Acts was the first great apology for the gospel.

On such assumptions, Luke-Acts is a description of Jesus' life and message and his determining and continuing influence on the church through the Spirit designed to create hospitality and approval toward Christianity in place of the mounting suspicion shortly to break forth into militant and punitive hostility. The facts in proper interpretation, Luke felt, would check false rumor and refute malicious misrepresentation.

Essentially historical materials, drawn from such sources as Mark and the great teaching source, "Q," used in common by Matthew and Luke are organized into a masterly literary whole whose immediate purpose was to prevent suppression of the church by a totalitarian political state under an emperor dogmatically and fanatically religious and who was zealous for the faith of his pagan fathers.

Looking at Christianity as an outsider, the suspicion of the Roman official would be understandable. The demand of Christianity for supreme and unqualified loyalty to Christ suggested disloyalty or at least reduced loyalty of the emperor, who himself demanded worship as a symbol of absolute loyalty due him! Luke wrote to mollify suspicion and to fortify the confidence of Christians by giving an inspiring account of the Christian movement from its origin in Palestine under the direct leadership of Jesus to its establishment in the principal cities of the empire under the leadership of the Spirit and the blessing of an omnipotent and righteous God.

Jesus as Christ

Luke assumes the truth of the Markan portraiture and largely incorporates its substance. Accordingly the Lukan picture of Jesus is basically the Markan picture. Jesus remains for Luke, as for Mark, "the Christian Messiah, not the Jewish—and yet the two were related, in fact identical" (F. C. Grant, "Mark," in *The Interpreter's Bible,* Vol. 7 [$8.75], p. 644). Jesus is Messiah, or Christ, only as the concept is typed and reinterpreted in accordance with the facts of Jesus' life and message under

the leadership of the Spirit, also Christianized by being equated with the Living Christ.

(Outside the Gospels, "Son of Man" is used in the N. T. only in Rev. 1:13; 14:14; and Acts 7:56. In the synoptics, it occurs: [1] eight times in "Q"; [2] fourteen times in Mark; [3] eight times in materials peculiar to Matthew; [4] seven times in materials peculiar to Luke. It occurs twelve times in John in an adapted sense. As with Mark, Son of God is Luke's own preference as a designation of Jesus.)

Luke, in general, retains the Markan bases for accrediting Jesus as Messiah: recognition by demons, authoritative teaching, the Resurrection. The distinctiveness of his portraiture of Jesus is found in the deeds and teaching emphases selected from the tradition of Jesus' career employed to type and make thoroughly Christian the Messiah of tradition.

What kind of Son of what kind of God was Jesus? And what are the implications for Christian living involved in the acknowledgment of the Lordship of such a Son of such a God? On these questions Luke says the things that give a character of its own to his portraiture of Jesus.

Luke's Picture

In seven distinctive ways, Luke adds to or embellishes the Markan picture of Jesus:

1. Jesus, though Messiah, was no advocate of revolution by violence. Matthew and Mark also say this, but Luke greatly accentuates it. Except for the author of Revelation, who regards the emperor as an incarnation of Satan, all New Testament writers view Caesar as God's agent of justice for duration of the "present age." At the end of the age they expect all governments to give way to the kingdom of God, but God alone will effect that change.

Jesus' teaching establishes criteria of the judgment that will accompany the end. But in the meantime Jesus is loyal to the political state as is shown by Luke in five specific instances: (a) Tribute money (Matt. 22:21; Mk. 12:17; Lk. 20:25-26). Luke adds details not elsewhere given that Jesus' questioners were "spies" who wished to *deliver him up to the ruling power and to the authority and jurisdiction of the governor* (20:20) and says after Jesus had answered them, *They were not able in the presence of the people to catch him by what he said. . . .*

(b) Pilate exonerated Jesus most emphatically, saying not once but three times, "I find no fault in this man" (23:4, 14, 22). This is doubly impressive since Luke alone reports that those who appeared against Jesus before Pilate charged, "*We found this man perverting our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king*" (23:2).

(c) Before Herod Antipas, Jesus is mocked, not by Roman soldiers but by Herod's Jewish retainers. Herod, nevertheless, exonerates Jesus, a fact that Luke alone reports (23:15).

(d) Jewish enemies of Jesus, not Jesus, were the real insurrectionaries, as is shown by their request for the release of Barabbas who is twice described by Luke (23:13-25, as against once by Mk. 15:7) as having been *thrown into prison* because of *insurrection and murder.*

(e) The Roman Centurion at the cross says (in Matt. 27:54 and Mk. 15:39), "*Truly this was a son of God!*" But in Luke 23:47, the Centurion *praised God,* and said, "*Certainly this man was innocent* [or, *righteous*]!"

2. The true Israel is the Christian community established by Jesus and is therefore entitled to the legal recognition and protection traditionally, but now mistakenly, given Judaism. This is more explicitly developed in Acts, but it accounts for the emphasis in Luke's portrait of Jesus that Jesus was the divinely accredited Messiah for whom Israel had longed.

This comes out with especial clarity in Luke's annunciation story (1:26-56), his account of the visit of the angels and the shepherds (2:8-20), and his report of Jesus' testimony before the *assembly of the elders of the people* (22:66-70).

3. Jesus belonged to all races. In a world empire which had swept into its larger whole many peoples, no credential of a Savior would be more important than that he be universalistic. The bitterest antagonism bases on race and hallowed by religion in the first century was the Jew-Samaritan antagonism. Jesus is shown repeatedly to have transcended that antagonism and so to transcend all antagonisms so based.

Seven instances illustrate this quality in Jesus: (a) The genealogy of Jesus in Luke is traced to Adam (3:38), not merely to Abraham, as in Matthew (1:2).

(b) The prophet Simeon proclaims the infant Jesus is destined to be "*a light for revelation to the Gentiles*" as well as "*the glory of . . . Israel*" (2:32).

(c) In an initial sermon, Luke reports Jesus as having said Elijah was sent in time of famine, not to any of the "*many widows in Israel . . . but only to Zarephath, in the land of Sidon,*" and that Elisha cleansed none of many lepers in Israel "*but only Naaman the Syrian*" (4:25-30).

(d) The Samaritan, not the priest nor the Levite, exemplifies true religion in one of the greatest parables (10:25-37).

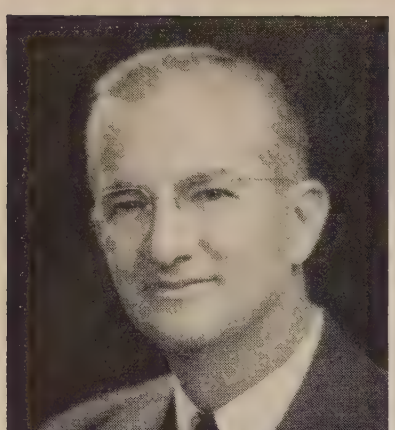
(e) The Samaritan alone, of ten lepers who were healed by Jesus, "*fell on his face at Jesus' feet, giving him thanks*" (17:11-19).

(f) No parallel in Luke is found for Matthew's report (10:5, 6) of Jesus' command to the first missionaries, "*Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.*" Nor does Luke give a parallel for Jesus' reply to the Canaanite woman whose daughter was demon possessed, as reported in Matthew (15:24), "*I was sent only to the lost sheep of the house of Israel.*" Nor does Luke reproduce Mark's story of the Syrophoenician woman (Mk. 7:25-29) whose request Jesus seemed to grant so grudgingly!

(g) *Finally,* the Risen Christ "opened" the minds of the disciples to his intention that "*repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem*" (24:47; cf. Acts 13:46-47),

"'*I have set you to be a light for the Gentiles,*
that you may bring salvation to the uttermost parts of the earth.'"

4. Jesus was Spirit filled and



Barnett

thereafter the Holy Spirit was Christianized. Five instances illustrate this aspect of Luke's portraiture of Jesus:

(a) Jesus was conceived by agency of the Holy Spirit (1:35).

(b) From the time of his baptism, he was himself "*full of the Holy Spirit*" (4:1) and in this fulness instead of merely under the guidance of the Spirit (as in Matthew and Mark), he withstood Satan in the Wilderness confrontation.

(c) In the inaugural sermon at Nazareth (4:21), when he said to his audience the words of Isaiah 61:1-2 were "*today . . . fulfilled in your hearing,*" he begins with the significant words, "*The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.*"

(d) Luke (10:21-22) prefaces Jesus' thanksgiving with a statement not paralleled in Matthew (11:25-27), *In that same hour he rejoiced in the Holy Spirit and said, "I thank thee, Father . . . that thou hast hidden these things from the wise and understanding and revealed them to babes. . . .*"

(e) Finally, in line with this emphasis in Jesus' own life, Luke represents Jesus as regarding the Holy Spirit as God's best gift to men in response to prayer, saying (11:13), "*If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him*" in distinction from Matthew (7:11) who reports Jesus as saying, "*How much more will your Father who is in heaven give good things to those who ask him?*"

5. With Mark, who ten times tells of Jesus' withdrawal for prayer, Luke emphasizes that Jesus was a man of prayer: (a) Luke alone says that Jesus chose from among his followers *twelve, whom he named apostles* after having continued *all night . . . in prayer to God* (6:12-13).

(b) The three synoptics agree that "The Great Confession" was evoked by Jesus' question, "*Who do men* (Luke, "*the people*") *say that I am?*" but Luke alone makes prayer the background of the question: *Now it happened as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?*" (9:18-21; cf. Matt. 16:13-20 and Mk. 8:27-30).

(c) Luke alone gives the detail in the account of the transfiguration that "*as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white*" (9:29; cf. Matt. 17:2; Mk. 9:3).

(d) In Matthew (6:9-13) the "Lord's Prayer" appears as an illustration in a section of the Sermon on the Mount in which general instruction on prayer is given. But in Luke (11:1-14), Jesus *was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray,*" and Jesus responded with the "model prayer" for disciples.

(e) Matthew (26:26-39) and Mark (14:35) say that Jesus prayed in Gethsemane. But Luke embellishes the account of Jesus at prayer by adding (22:43-45), *And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground.*

6. Jesus was especially interested in and considerate of women. Six Lukan stories illustrate this: (a) The Widow of Nain, whose son Jesus raised, is found in Luke only (7:11-17).

(b) The Prostitute, who invaded the house of Simon the Pharisee and anointed Jesus' feet, is mentioned by Luke alone (7:36-50).

(c) Only Luke tells of a group of women who traveled with Jesus and his disciples *and provided for them out of their means* (8:1-3).

(d) Luke alone tells of Jesus' happy association with Mary (10:38-42).

(e) Luke (11:27) reports Jesus as having with some severity rejected a woman's sentimental adoration when she acclaimed him publicly, "*Blessed is the womb that bore you, and the breast that you sucked!*" and suggested a worthier acclaim, "*Blessed rather are those who hear the word of God and keep it!*"

(f) Luke alone tells of the healing (or exorcism) in a synagogue on the Sabbath of *a woman who had had a spirit of infirmity for eighteen years* and who was *bent over and could not fully straighten herself* (13:10 ff.).

7. Jesus was especially sympathetic with the poor. Six instances in the Gospel illustrate but do not exhaust the treatment of this feature of Luke's picture: (a) Jesus was born of humble parents (1:47-55; 2:7, 24).

(b) In his inaugural sermon at Nazareth (4:18 ff.) Jesus is glad to take Isaiah 61:1 f. as his text not only because it begins, "*The Spirit of the Lord is upon me,*" but because he proposed himself to bring to fulfilment the preaching of "*good news to the poor.*"

(c) The Beatitudes in their Lukan version (6:20-23) startle the reader accustomed to Matthew's version with "Blessed are you poor . . ." and then follows "*but woe to you rich. . . .*"

(d) Luke alone preserves the parable of the rich fool (12:13-21).

(e) Similarly, Luke alone has the parable of Dives and Lazarus (16:19-31).

(f) Salvation is promised Zacchaeus and his household and he is called "a son of Abraham" upon his declaration, "*The half of my goods I give to the poor*" (19:1-10).

Grace more nearly describes Luke's picture of Christ than any other single concept:

Majestic sweetness sits enthron'd,
Upon the Saviour's brow;
His head with radiant glories crown'd,
His lips with grace o'erflow.

No mortal can with Him compare
Among the sons of men;
Fairer is He than all the fair
That fill the heav'nly train.

Can You Help My Son?

By THOMAS J. SHIPP

This is first of a series by the pastor of Lovers Lane Methodist Church, Dallas, Tex., on the approach to counseling alcoholics from a minister's viewpoint. The introductory sketch is by Edward R. Vinson, a member of Shipp's congregation, and is made up of excerpts from "The Shipp That Is Under Sail," published in *Town North Magazine* of Dallas.

TOM SHIPP felt rotten January 15, 1953. His head was congested and his chest was like a drum. He knew he was coming down with the "flu," so he reached for his telephone and dailed a number.

Tom had been invited by the Jaycees to say the benediction at their weekly luncheon. He would ask the president if he could get someone to take his place. But the president had already left his office, so Tom gathered up his two hundred pounds and headed for the Hotel Adolphus. A few minutes later, an astonished preacher found himself standing before the head table and hearing himself pronounced "the outstanding young man of Dallas in 1952," an honor which had been bestowed upon a minister only once before in the history of the city.

Starting from scratch in 1946 with his first pastorate, Tom preached his first sermon to the Lovers Lane Methodist Church in his own living room. Ten people joined the church that day, including his wife, his brother and sister-in-law, and three alcoholics and their wives. Today, the congregation exceeds two thousand; the staff includes three full-time assistants; the operating budget is $106,000 per year and the church property is worth well over a quarter of a million dollars. And the church has just begun to grow.

Once or twice a year Tom preaches on alcohol, a subject close to his heart. He does not castigate his congregation for using alcohol. He simply tells them what it has done to his friends; how it has broken their homes, warped their lives, and ruined their businesses; how it has caused crime to flourish and has cost our nation billions of dollars.

He jolts them with statements that some of his flock find hard to swallow, but they know Tom is an expert on the subject, and they listen when he says, "It is not the alcoholic who causes most of the traffic accidents. He goes home and does his drinking. It is the social drinker who is the menace on the road. He takes a drink or two and thinks he can drive home safely." He "lowers the boom" on those who believe you should let the children "grow up with it in the house." "You cannot teach a person *how* to drink," says he. And finally, "The only way to beat the liquor problem is not to use it."

Tom Shipp does not stop with prevention. He tackles the stickier problem of the cure—what to do about the man or woman who has lost the will to stop, the person whom the world calls an "alcoholic." Universally, "boozehounds" are looked upon as the lowest of sinners, filthy, grimy, and unfit to come into the house of God. But Tom tells his people that Christ was interested in everyone, and especially in the sick and the helpless, the weak and the blind, and even the thief on the cross. He tells them that alcoholics *can* be rehabilitated and that business executives owe it to their employees to do so.

"Bosses insist on their salesmen entertaining prospects with liquor," says Tom, "and when the salesmen turn out to be drunks, they are fired. It is unjust and at the same time uneconomical. Businessmen must learn that it is cheaper to rehabilitate than it is to replace and train new men."

Tom is not a drinker but he understands alcoholics better than they do themselves. Ever since he entered the Perkins School of Theology at Southern Methodist University, he has concerned himself with drunks and has devoted a great amount of his time and life to them.

When their families throw them out and they have no other place to go, Tom brings them into his home. They drink up his shaving lotion and guzzle down his wife's perfume. They are hard to get in bed and hard to get out. They require more care than a dozen babies, and once they are on their own again, they call Tom at all hours of the day and night, and from all points in the United States, seeking his help. Sometimes his telephone bills are astronomical, but that doesn't matter to Tom. Once he takes on a drunk, he sticks by him through ups and downs, and there are more downs than there are ups.

Tom has a list of over four hundred alcoholics he has helped since 1943 and he never loses contact with any of them. He helps them re-establish their homes, their businesses, and their lives. And there is no person in the world more grateful than an alcoholic after he has been pulled from the "hell-pit." Over a hundred such people are members of Tom's congregation today, including a liberal sprinkling of Jews and Roman Catholics, and they are among the most liberal givers and faithful workers in the church.

Ministers are generally pictured as accepting gifts from their friends and eating other people's fried chicken

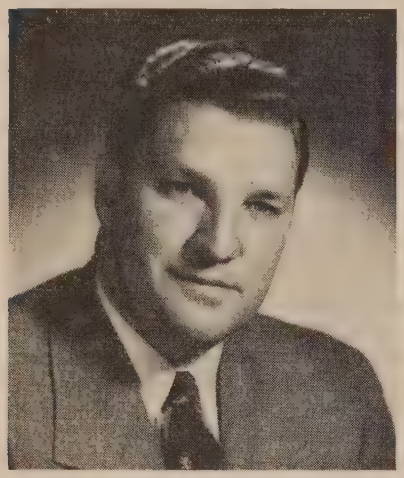
and ice cream. Tom gets his share of these things, but in most cases the process is reversed. It is a common thing for Tom to contribute toward the education of a boy or girl in his congregation or to make the down payment on a house for some down-and-outer who is not a good risk at the bank. And when he receives a wedding fee, as likely as not he will wrap it up and mail it to the bride with a note wishing her success and happiness.

Many nights he is out until midnight working with a drunk, trying to persuade a communist to become a Christian, or answering calls for help. He may bring home an unconscious alcoholic, a boy or girl who has lost his bearings, or a baby deserted by its parents. And although Saturday night is set aside for the preparation of sermons, it is not at all rare for Tom to step into his pulpit on Sunday morning without an hour's rest, and deliver three sermons without a tremor.

"What is the secret to Tom Shipp's success?" I asked members of his congregation.

"He works for Christ every waking minute of the day and night," said one man. "He's down on everybody's level," said another, "and he makes us all feel that we are his special friend." "He will come to us," a woman said, "wherever we are and give us help. We know we can depend upon him."

Tom's wife knows him best and she explained it this way: "Tom *loves* everyone, and he has a knack of understanding what's going on inside of other people. But his greatest trait is his patience. No matter how many times a man may lie to Tom and break faith with him, even steal from him, Tom is always ready to start again because he knows that in the end he will win the man or woman to Christ."



Shipp

ONE cold December morning I sat at my desk sorting through the mail. All of the letters were clean and neat with typewritten addresses but one.

This letter was in a crude yellow envelope with my name scrawled diagonally across the face in pencil. I opened the envelope and took out a piece of paper captioned, "The Drunkard's Will." It read:

> "I leave to society a wretched character, a wretched example and a memory that will soon decay.
>
> "I leave to my parents during the rest of their lives as much worry as humanity in a feeble and decrepit state can sustain.
>
> "I leave to my relatives and friends as much mortification as I can entail upon them.
>
> "I leave to my fellow workers a job unfinished and poorly performed.
>
> "I leave to my wife a broken heart and a life of wretchedness and shame to weep over my premature death.
>
> "I give to each of my children ignorance and low character and a remembrance that their father was a brute."

At the bottom of the page was scribbled this note: "Unless somebody helps me, this will be all I can leave to my family."

There was no address on the envelope or letter, no way to find the sender who was so desperately pleading for help.

That letter made it plain to me that I must face the problem of the alcoholic from the minister's standpoint and decide in my own mind how I would come to grips with it.

Several days passed, I still had not decided what I should do as a minister to help those in trouble with alcohol.

As I sat at my desk I could hear the strains of "Silent Night" as the choir rehearsed for our Christmas program. How wonderful it seemed to me at that moment that the Christmas season was near. Ahead were the happy days when everyone could be with his family or friends; the spirit of joy, gladness, and thanksgiving would abound.

I was jarred out of my reverie by the telephone and a voice on the other end that was almost frantic in its appeal. It was the voice of a mother who said, "I'm calling you to see if you can and will help my son?"

"I will if I can," I told her. "What kind of help does he need?"

"It's alcohol," she said. "He's drinking himself to death." In an emotion-packed voice she continued, "You know Robert was such a good boy until he started drinking. He used to go to Sunday school and church; he took an active part in the young people's group; he even sang in the choir," she continued. "Now he seems to hate everything about the church." There was an agonizing pause during which she cleared her throat and went on: "He used to be so good to us, too, but now he thinks his family and everyone else is against him." She paused again, and then in a voice filled with fear, she asked: "Is there anything you can do to bring our boy back to us?"

I paused for a moment before saying anything, and her voice came over the line again. "You seem hesitant; isn't there something you can do?"

I assured this mother that I would do everything I could not only for her boy but for any boy who needed help to win his fight against alcohol. But as I put the phone down, myriad thoughts and questions raced through my mind and I felt inadequate to meet this problem.

Some of those questions were: What could I as a minister of God do to help a man who was losing his

fight with alcohol? I knew deep in my heart I had to do something for this mother, but how?

What did I know about alcohol? What does it do to those who use it? How could I best train and equip myself to help those with the alcohol problem? What kind of approach should be made to the alcoholic? I did not have the answers to these questions but it did not take long for me to discover they are available to the minister who makes the effort to seek them out.

The one thing that was paramount in my thoughts at the moment was the fact that a lad's soul was at stake; as a minister it was a God-given responsibility that I do what I could.

Along with my lack of training and knowledge this lad's mother had also pointed out that her son's case had already been mishandled by another clergyman. As ministers we have been too quick to judge and in so doing have pushed the alcoholic aside and labeled him as "no good" and a drunk.

Unfortunately, a similar attitude had been displayed toward this boy by certain laymen to whom he had turned for help. When they discovered that he was an alcoholic they had immediately felt it was their duty to pass moral judgment on him, instead of assuming a tolerant and understanding attitude.

But assuming that I could measure up in the areas of knowledge, understanding, patience, and faith, what of the time element involved?

I had a heavy schedule, one that already called for more hours daily than the clock allowed. This lad's case would take many hours. It would mean several visits each week, and could go on for months, possibly years.

If I devoted the time to him that he might require there was a real danger that some of my people would be neglected. Would they understand?

Congregations are often critical of the minister who gives a great deal of his time to an individual or group of individuals.

On every turn I could find more reasons and questions confronting me. What would be the relationship between the alcoholic and myself? Would he feel that I was "showing him up"—not intentionally, of course, but because of the very position I held in the community as a minister?

I had built up an impressive list of disadvantages and reasons why I should not become involved with helping this or any other alcoholic.

Then I began to make mental notes of those things which were advantages and reasons for my helping alcoholics.

I was morally obligated as a minister to help one of God's children if possible; I had also given my word to his mother that I would do all that I could. There were other reasons, too, which I began to enumerate.

I remembered the day on the football field when Robert's leg was broken. He took it like a man. I remembered the expression of joy and appreciation when he looked up and saw me standing by his hospital bed. I remembered, too, an occasion when Robert was in trouble and he came to my study. After his problem had been worked out, he thanked me for handling it in a confidential manner. He knows that to this day I have not betrayed the confidence he placed in me.

Suddenly I realized that I had an entree into Robert's life that no one else had. If I approached him now, he might still feel that he could trust me as his friend and together we could start his life anew.

More questions, however, began to pop into my mind. What about finances? Robert had been fired from his job. He could not afford hospitalization or medical care. To whom could I turn if he should have mental deterioration, a chronic depressive reaction, paranoic elements, and need medical help? There was only one answer to the question and that would be to find a doctor in my city who was willing to help if needed.

I knew that I could turn to Alcoholics Anonymous for the application of lay and religious psychiatric principles.

Finally, I concluded, with the right approach I could get him to return to church and help him re-enter the group activities which it provides.

When I evaluated the pros and cons it was evident that I had the machinery with which to do the job if I had the patience, time, and understanding to make it work. I found my answer in these words: *If God is for us, who is against us?*

As I analyzed my problem it became clear to me that I had a singular objective: to direct Robert's center of interest from himself to those about him.

There were a number of ways that this could be done and perhaps in so doing his attention would no longer be focused on his own misfortunes and illness, his pain and misery. With help he would be able to rise above the unpleasant experience formerly produced by the remarks, the actions, and attitudes of others about him.

Where once he held bitterness toward the church and his supposed malefactors, I would help him to understand why he felt as he did. I would do all that I could to help reassure him that he would be forgiven and that through forgiveness of those who misunderstood him the way to a new life would be open to him.

My goal would be to help this boy make himself a real asset to society instead of a liability. I would restore his faith, his belief, and confidence in a personal God. This accomplished, faith in one's fellow man and in one's self would follow.

Now that I had decided the course I would follow I went to see Robert. When I arrived it was apparent that King Alcohol was his shepherd, and these were his thoughts:

"King Alcohol is my shepherd and I shall always want.

"He maketh me to lie down in the gutters; he leadeth me beside troubled waters.

"He destroyeth my soul; he leadeth me in the paths of wickedness for the effect's sake.

"Yea, though I walk through the valley of poverty and delirium, I will cling to drink; for thou art with me; thy bite and thy sting they torment me.

"He prepareth an empty table before me in the presence of my family. He anointest my head with hellishness; my cup of wrath runneth over.

"Surely destruction and misery shall follow me all the days of my life, and I shall dwell in the house of the damned forever."

My job as a minister was to make God his Shepherd.

Adults Learn About the Church

By LEMUEL K. LORD

The pastor of First Methodist Church, Melrose, Massachusetts, describes a flexible, threefold approach that he has used successfully in training adults for responsible church membership.

"I HAVE a question, Pastor," he said.

"What is it, Bob?"

"It's this beatitude, 'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.' Did I understand you to accept that as it is? Do you think that Jesus means that if we really desire righteousness, like a man who is hungering and thirsting, we will be satisfied?"

"Yes, Bob, you heard me correctly. I believe that Jesus made his meaning very plain. When we fail it is because our desire for righteousness is not strong enough. It is not a hunger or a thirst. We likely fail because our desire to sin is a hunger or a thirst. Our daydreams are not dreams of successful Christian living, but desires for wrong goals."

"I don't like that beatitude," said Bob. "I did not expect Jesus to think like that. I thought he would be more understanding. It seems to me that the many failures of my life have not rooted out of the desire to do wrong, but have been failures better described as falling short of good goals."

Bob seemed unwilling to discuss the matter further in the class, did not participate again for the evening, and left without pausing to talk after class. He was disturbed. He missed the next meeting of the class.

A week later he was back. We opened with prayer, and then Bob spoke up. "I have an apology due and a witness to make. I left the class in an angry mood two weeks ago. I was angry with Jesus. I did not come back because I had the feeling he was condemning me for my mistakes, and that unjustly. I fought that judgment. Turning from the church to another group for spiritual help I was confronted in that meeting with the same truth spoken in different terms. Suddenly it came home to me that the trouble is in me, that Christ is right, that my mistakes are the result of not hungering and thirsting for righteousness."

Bob received a lot of help from the church before he became a member. The membership class which ran for six weeks was only one part of his training. It all began with his request for personal counseling. A psychiatrist recommended religious faith and he came to us after a try with another form of experience from which he had derived considerable help. We gave him about thirty hours of personal counseling over a two-year period.

In addition to this we put him in a group with three other troubled young adults who met once a week with the minister for forty weeks. When Bob joined the church he had behind him nearly one hundred hours of personal and group counseling. In Bob's case the group and class counseling was Bible centered.

Many of the people who join First Methodist Church of Melrose receive personal counseling before or during their classes. For some, as in Bob's case there is a neurotic background, where union with the church reflects at least the wish for health, and frequently victory over the fear of pain. But many have come for counsel over such questions as this: What shall I do? My son is likely to marry a Roman Catholic girl? Or, how can our family build a better spirit of understanding? Or, I am dismayed to find myself capable of hate and lacking resources to forgive. Or, our home is threatened with divorce; has the church any help for us? Or, I am ashamed of being a lazy Protestant; where can I go to work? Or, can you tell me how to read the Bible and get any sense out of it? Or, I have lost the power to pray; can you help me recover it?

The fact that almost every class has someone in it who has come into the church out of crisis makes the classes really live. This frequently determines the structure of the class session, also. For example, a class is assembled: some have requested membership through signing an attendance card and checking the item marked, "I wish to unite with the church"; some have been won by visitation evangelism, or by one of the pastors.

The class assembles in our beautiful conference room whose long polished table and comfortable chairs are a memorial gift. Sometimes the class is so small it does not fill the ten chairs around the table. Sometimes it is so large we bring in extra chairs and make a big circle around the table. But usually our classes are frequent enough so that a good discussion is possible.

It is our first meeting. After prayer the class is asked how it would like to proceed. Suggestions are made by the pastor of what he would like to include in the course somehow, somewhere: the Sermon on the Mount, a Methodist manual on membership, and a place for discussion. Then the suggestions come in: a discussion of the faiths and the denominations, the place of the Bible in modern life, preferences of procedure.

After discussion it is agreed that the group will follow the majority wish, let us say, to use the Sermon on the Mount for a text, to open each class with a period for general discussion (where any question is considered relevant) and to make the manual required home reading, with the expectation that the general question period will reflect a serious reading of the manual.

It would be further agreed, we as-

sume, that one full hour of the class time will be given to a discussion of the vows of membership.

In my experience we have as frequently gone any one of these three ways as another: the Bible as central, generally using the Sermon on the Mount, but occasionally using a Gospel or the Book of Acts; the manual as central, with the *Discipline* as a book of reference; the discussion method as central, or a question and answer approach with the minister answering. The third method assumes good homework with both a reading of the manual and a reading of required Scripture.

In the few instances where the class seems to be coasting, we manage to get some of the manual consulted in class and some of the Bible read in class in answer to questions. It is frequently evident that the members have waited until the last to do their homework, but the discussions reflect sufficient reading for intelligent questions and comments.

Despite the apparent risk of anarchy in the course, certain essentials are always taught: the meaning of the vows, and generally a witness by each member of the class of what the vows mean to him; an interpretation of the church as a fellowship of persons who do not dare or care to live without God; enough church history to show Methodism as a revival of primitive Christianity, with emphasis on Luther and Wesley; information on the local church; the government of Methodism. Much of this is given in answer to questions in the discussion method; emphasized from the content of the manual; brought out in the discussion periods set aside from the time for Bible study when the Bible is text.

The value in allowing the class to set the procedure is that the departure is from their point of interest. The check on waste of time is in the instructor's frank statement that whatever the method there will be certain essentials that will be dealt with. In general, the seminar approach gives the pattern of instruction.

Reference has been made to the fact that the class sessions are enlivened by the fact that many of the members have had personal counseling from the minister.

Here is a sample from a recent session.

John Jones, so we call him, has just joined the class after one interview with the minister, in which he stated his wish to join the church because the church has done so much for his family. His wife had decided to unite, and he surprised her by coming too.

You see, Mr. Jones has been a professional sailor and has just retired. He has lived a rough life, apart from the church. On his coming home there are many complications including jealousy between father and daughters. Both married daughters have had divorce and both have been counseled by the church and helped. Mother has taken responsibility in a wonderful way for the possibility that she may have overprotected the girls and thus have unconsciously stood in the way of their happiness.

Their domestic lives are really much more complicated than that, but she confers with the pastor and from that conference she seeks union with the church. The church had also helped numerous persons related to the family by blood or marriage through crises.

When the sailor came home from the sea he found that the church had altered the whole pattern of his family life, and that for the better. He wanted to become a part of that new life.

But because he came seeking, he brought with him the rough, straightforward, sometimes crude approaches common to men who have lived together and talked bluntly. He and his wife were part of a class of about a dozen adults who met Sunday noons for six weeks preparing for membership.

The very first meeting he broke the ice. "I see that the Christian faith includes forgiveness. I want to join the church, but I can't forgive that son-in-law of mine who ran off with another woman and deserted my daughter. Am I supposed to forgive him? How can I?" That was the way the class started, and was the first remark made after prayer. We had a good class, and the discussions were real all the way to the end of the last session.

Maybe you are curious about how a blunt fellow like that made out in a sophisticated, middle-class, city church. He learned to forgive, he learned to give, he learned to pray. He learned to meet disappointment. Soon after they joined, his wife was stricken with cancer and today is fighting for her life after the most radical surgery imaginable. The other day he came to the parsonage. "I would not believe," he said, "it would be possible for me to gain such comfort from my faith and such help from my church."

Just before the big operation his wife said to me, "I understand the meaning of the radical surgery. I am not afraid to die. If I had to choose between living without what has come to me through the church or dying and yet knowing what has come to me through the church, I should prefer to die happy in the knowledge of what has happened to my husband and my daughters through Christ and the church."

We have experimented to some extent with some of the suggestions for membership classes that have come from Methodist Division of the Local Church. We have had, for example, the chairman of the finance committee on occasion come to the class to talk about the local church and its program. We have also on occasion used the lay leader of the church as a witness to Christian experience and to point up the need for lay participation.

We have paid special attention to the need for assimilation and have discussed in class the need for each member to find at least one place in the life of the church where he would be in a fellowship of work, study, or worship. We have frequently put new members to work as visitors for new members. The church lay leadership has been alerted and co-operative to use new men in ushering, visiting, finance programs, choir, teaching, and in fellowship groups. The women also watch for recruits for the work of the Woman's Society of Christian Service, and to enrol teachers, visitors, office helpers, choir members.

WORSHIP

A Glossary of Liturgical Terms

By PAUL S. SANDERS

To give content to some of the descriptive terms of modern worship, this Methodist minister has prepared a glossary of practical and primary liturgical words and phrases. This is his second article on "Methodism and Liturgy."

Altar. A table or raised structure, usually within the chancel, often enclosed with railings, used for the celebration of the Lord's Supper. Even though the altar rail is outside the chancel (as it usually is in Methodist churches which have an altar), the altar should be used in celebrating the sacrament. To bring in another table for communion is to reduce the altar to a mere decoration, or, at best, a "worship center."

Since sacrifice is at the heart of our religion, there is no legitimate objection to the use of an altar as a symbol both of Christ's sacrifice and ours. One of the main aspects of eucharistic theology is the commemoration of Christ's one sacrifice, with the self-oblation of the corporate body of Christians, in union with Christ's eternal sacrifice (compare the Book of Hebrews); and all this is preserved in the word "altar."

Amen. A Hebrew word taken over into Christian worship, having the general sense of affirmation. It may be said to mean, "So be it!" "Amen" is properly said by the congregation at the end of every prayer. When the minister prays alone, the congregational "amen" is their ratification of what the minister has prayed in their name. The Methodist Ritual indicates the amen as a congregational response by printing it in italics or bold type.

Nothing would so clearly indicate the Protestant belief in the universal priesthood as the practice of having the people "okay" every prayer voiced by the minister in their name by ringing out the amen. To have the choir sing the amen is a form of "prettification," having nothing to do with its liturgical function.

Ante-Communion. All that comes before the offertory in the communion rite. From 1792 to 1932 the Methodist Ritual had no Ante-Communion, strictly. The communion service proper was "tacked on" at the end of a regular service of worship. The liturgy has from earliest times had a twofold structure: the Service of the Word and the Service of the Sacrament, conceived as an essential unity (compare Justin Martyr, *Apol.* I, 67).

It is expected that Order I in the Book of Worship will be used as a complete, unified Service of the Word and the Sacrament. Historically the main elements of Ante-Communion have been the reading of two or three Scripture selections, interspersed with singing, followed by a sermon (usually), the creed, and always intercessory prayers.

Chalice. From Latin, *calix*, cup; that is, the cup for communion wine. Where trays of individual glasses are used, the use of one large chalice on the holy table is to be recommended, as a symbol of the unbroken fellowship of the Christian community. If used at all the chalice should have wine in it, and should be handled during the manual acts; the minister and acolyte might well receive their communion from the chalice.

Collect. A short prayer of a definite structure: (1) address to God; (2) aspect of God in virtue of which this particular petition is asked; (3) the petition; (4) the end for which it is desired; (5) the formal close. Not every short prayer is a collect, but only one conforming to this balanced and artistic pattern. It is probably so called from the prayer that "collected" various petitions in an early form of liturgical prayer which followed this form: (A) bidding from the leader to pray for certain things; (B) space of silence in which the people prayed in their own way; (C) prayer by the leader summarizing these in one clear-cut, brief *collectio*.

Collect for Purity. The initial prayer in the communion rite, often called just "The Collect." This prayer has stood in this place in the English rite since before the Reformation, being in the old Latin Sarum rite.

Comfortable Words. The Scripture verses following the Prayer for Pardon; sometimes referred to as "Words of Assurance." They bring a scriptural assurance that the truly penitent are indeed delivered from their sins. The Methodist Ritual has them in common with the Prayer Book, though in a rearranged order. Should be said by the minister, standing, facing the people.

Communicate. To give or receive the bread and wine of communion. When the minister administers the holy elements, he is said to "communicate" the person. When a person receives and eats them, he is said to "communicate." This was the normal word until the latter nineteenth century, when the word "commune" nearly succeeded in ousting the older term. The newer word has a much broader connotation (for example, "to commune with nature"); the older term was restricted to a sacramental use.

Communion Table. The table set apart for the celebration of the Holy Communion. A regular four-legged table is adequate, though it ought to be substantial, as fine as the congregation can afford, and should not be used for any other purpose.

"Table" emphasizes the other major aspect of eucharistic meaning, that of fellowship, both with Christ and with fellow Christians. Nothing should be used on the table unless perhaps a cross and two single candlesticks, though flowers may be used, if this does not result in overcrowding. Sometimes called also the holy table—"holy" because set apart for religious purposes.

Consecration Prayer. In earliest liturgies the bread and wine were consecrated for sacramental use by a prayer of thanksgiving. Such usage stemmed from the Jewish custom of giving thanks for food before eating it. One blessed the food by blessing God (that is, giving thanks to God) for the food.

There is no necessary implication of transubstantiation in the use of a consecration prayer. The church has normally not considered consecration to be effected at any given moment, by the

use of any particular words; bread and wine are consecrated in the Eucharist by their use, not by the pseudomagical power of a formula. Our prayer derives from the English Prayer Book, though it was rather drastically revised in content in 1932. Should be said by the minister, standing, either facing the congregation across the table, or else facing the table. (This will partly depend on architecture.)

Epistle. A portion of one of the New Testament epistles, and also, generally, from Acts or the Revelation. One of the two customary readings in the Ante-Communion, in all liturgies. Authorized by the rubrics in Order I, Methodist Ritual. In trying to make an impressive liturgical service, ministers must not short-change the essentials. The Scripture lections and their exposition in a sermon are among the half-dozen essentials of the rite. Ascriptions, Decalogue, Beatitudes, etc., are things of indifference.

Eucharist. The most common name for the Christian sacrament of the body and blood of Christ. From Greek, *eucharistia,* thanksgiving. In the early days of the church the sacrament was chiefly interpreted as thanksgiving for salvation wrought in Christ, for the joy of his continued presence, and for the anticipated joy of the messianic banquet. The dominant note was one of rejoicing and triumph.

Later western Christianity fixed on the motif of mourning for the crucified Christ. Protestantism in its emphasis on the Eucharist as a memorial of the death of Christ, to the almost complete exclusion of other emphases, is nearer to medieval and Roman Catholic interpretations than to those of primitive Christianity and Eastern Orthodoxy. The word "Eucharist" is not a Roman Catholic word, solely or even primarily. Neither is it a "high church" title. It expresses much which the terms Lord's Supper and communion do not cover.

Eucharistic Hymns. A volume of one hundred and sixty-six hymns, mainly by Charles Wesley, published in 1745 under the names of both John and Charles, republished by John in at least nine editions up until his death, and afterward, by the conference. The surest insight to Wesleyan eucharistic theology is to be found herein. Read J. E. Rattenbury, *The Eucharistic Hymns of John and Charles Wesley* (Alec R. Allenson, Inc., $4.50) which contains the hymns, the tract by Dean Brevint on which they were based, and a valuable introduction. Some of these hymns were in common use in nineteenth-century American Methodism, but twentieth-century hymnals have deprived us of them.

General Confession. A form of confession to be said audibly by all those intending to partake of the communion. Unchanged from its original Prayer Book form except for the omission of the phrase, "the burden of them is intolerable." While justifiable on psychological grounds, this omission causes confusion, since almost all other churches have taken over the Prayer Book form intact. The minister should be kneeling, facing the table. The people should kneel, as the rubrics say, but few churches make any provision for their doing so.

Gloria in Excelsis. The so-called Angelic hymn; also known as the greater doxology, the lesser doxology being the Gloria Patri. Sung in the Eucharist since the sixth century in the early part of the service, it was transferred in the 1552 Prayer Book to this position as the climax of the rite. Should be sung by the entire congregation, not by the choir alone (Hymnal, No. 588). Everyone stands.

Gospel. Portion of one of the four gospels, read in Ante-Communion. See "Epistle," "Ante-Communion." It is an ancient custom for the people to stand to hear the Gospel, as a mark of respect and thanksgiving for the salvation revealed through it. (See the Gospel in the order for the administration of infant baptism for an example of this.)

Holy Communion. Title for the sacrament popular in nineteenth-century England, now widely used by Methodists. Stresses the fellowship aspect of the Eucharist. The word "holy" says that it is no mere human fellowship, but a brotherhood in Christ, through communion with Christ himself. Properly interpreted the term emphasizes not only the commemoration of Christ's death, but more especially the joyful sharing of fellowship with the risen Lord and through him with each other.

Intercessions. From earliest times, an integral part of the Eucharist. In the Prayer Book the intercessions follow the offertory, precede the invitation. Omitted from 1792 Methodist Ritual. Since then, our ritual shares with the Roman Mass this lack of intercessory prayer in its most sacred service. That act of worship in which the church is gathered as a corporate unity to join their sacrifice with Christ's is surely the most appropriate time to join in pleading before the throne of God for the needs of the world, the church, and her individual members. The Book of Worship furnishes varieties of intercessions. Perhaps best inserted following the sermon, just before the offertory.

Liturgy. From Greek, *leitourgia.* Used anciently in secular talk to denote a work of public benefaction by a wealthy citizen. Used in the Greek Old Testament to translate words having to do with priestly service. Hence, the ideas of public or corporate performance, of priestly work, and of benefaction and charity are all tied up in the word. It came to be the normal designation in the church for public worship, in which the Lord's Supper was always central. In the Greek church, the liturgy means the Eucharist. Now used in a wider sense by Protestants meaning public worship in general.

Lord's Supper. The usual evangelical title for the sacrament, also preferred by Wesley, though he also used Eucharist. Emphasizes the aspect of fellowship, with the added note that Christ is our host. There may be some danger of overemphasizing the memorial aspect, by harking back to the Upper Room, rather than stressing, as is also proper and necessary, that he is here and now with his disciples, as *both host and food* (Zwingli's term).

Love Feast. A Wesleyan service taken over from the Moravians, who revived it as a means of fellowship. It stems from the *Agape* of the early church. Originally Agape (a sort of church supper) and Eucharist seem to have been combined (compare 1 Cor. 10, 11). Abuses and other causes led to their separation and the eventual disappearance of the Love Feast. It was widely popular in early Methodism, both because of its emphasis upon fellowship, the witness of the Spirit, and testifying, and also because, since most early preachers could not administer the Lord's Supper, it was much more common than the sacrament itself. Nowadays the Love Feast is found usually only at annual conference, and sometimes not even there.

Manual Acts. Ceremonial in the consecration prayer, introduced into the Prayer Book at the behest of Puritans, who wanted not only to say what Jesus had said but do what Jesus had done at the Last Supper. Has some connection with the Fraction of the primitive liturgy, which was also a functional action, breaking the bread in order to distribute it. Apparently retained by Wesley in his revision of the Prayer Book, they were omitted in the South

in 1854 and made optional in the North in 1864. In the ritual in use now they remain optional.

Action has a legitimate place in liturgical worship, giving a sense of reality that comes of being tied to earth as well as being a vehicle of spiritual experience. In a religion based upon incarnation, in which man as body and spirit is to be redeemed, such actions help to avoid that overspiritualization of worship which is ultimately fatal to genuinely spiritual experience.

Nicene Creed. The affirmation of faith, in its present form the product of the councils of Nicaea (325) and of Constantinople (381), and which most clearly states the orthodox Christian faith in the Trinity and the two natures of Christ. It has been used in the Eucharist since the fifth century. For a reason which no scholar has ever discovered Wesley omitted it from his Prayer Book revision. Consequently Methodists have been largely ignorant of it for two centuries. It may be found in the Book of Worship, p. 138. It is most appropriately used in the communion service, especially on Christmas Day and Trinity Sunday.

Offertory. Originally, (1) the presentation at the altar by the congregation of gifts of food, including bread and wine; part of these latter were used for the consecration, and everything else was later distributed to the poor; (2) the psalm sung during this action. Now, (1) the receiving of the people's gifts of money in lieu of gifts in kind; and (2) the musical selection used during this action. By extension, the word is also used of the dedication of the people's gifts at the altar, and, more anciently, the oblation of the bread and wine as gifts set apart for sacramental use.

Paten. From Latin, *patena*, a shallow vessel. The plate on which the bread is arranged, and from which it is delivered by the minister into the hands of the people. It should be of as fine quality as the congregation can afford, should be kept scrupulously clean and well polished, and not diverted to other uses.

Prayer for Pardon. Follows the general confession. Changed by Wesley from its Prayer Book form, where the minister prays for pardon upon the people. Even there it is not, strictly speaking, an absolution. In the Wesleyan form it is clearly a prayer by the minister that he and all who are truly penitent may be pardoned of their sins. Said kneeling, facing the altar.

Prayer of Humble Access. Written by Cranmer for the Prayer Book of 1549, this lovely prayer voices the mood in which Christians properly approach the Lord's Table. Now a unison prayer. The 1932 revision cut out the words, "So to eat the flesh of thy Son Jesus Christ and to drink his blood"; but whether because of "delicacy" or because they taught a Real Sacramental Presence, one may only guess. Zwingli used such language, and Cranmer was himself more Zwinglian than Calvinist in sacramental doctrine.

Modern Methodism has been even less than Zwinglian in its understanding of the meaning of the Eucharist and one suspects that this omission was made to obviate the teaching of a Real Presence. If such be the case, there was a real departure from original Wesleyan doctrine. The Articles of Religion are open to such wide construction that it would be hard to prove that the restrictive rules had been violated by this change in ritual.

Prayer of Oblation (and Thanksgiving). The prayer after communion. Originally the oblation in the consecration structure of prayer transferred to this position in the 1552 Prayer Book to avoid any implication of sacrifice in the act of consecration. It has a minor note of thanksgiving which is appropriate here; and the oblation of ourselves, souls and bodies, is fitting here, as it would also be at a point within the consecration. (The American prayer book put it back there.) If used here, it is right that it is said by all the people, as Methodist Ritual indicates.

Preface. The section leading up to the Sanctus; anciently, quite long, including a number of things for which the church wanted to give thanks in the Eucharist. Finally standardized in much the form Methodist Ritual has it. The term is variously used to include everything from "Lift up your hearts," or from "It is very meet, right, etc.," or to include a Proper Preface, inserted before "Therefore with angels, etc."

Proper Preface. Inserted on occasion between "It is very meet, right, etc.," and "Therefore with angels, etc." Called "proper" because it varies with the season. The Book of Worship provides proper prefaces for Christmas, Epiphany, Easter, and Whitsunday (p. 388).

Real Presence. The view that by participating in the Lord's Supper and by receiving in faith the bread and wine, the Christian really meets his Lord and has intimate fellowship with Him, in a way somehow more real than is possible any other way. Not to be confused with either *transubstantiation* the Roman view that the substance of the Body of Christ replaces the substance of the elements; or, *consubstantiation*, the Lutheran view that the Body of Christ is present "with, in, and under" the elements.

Wesley rejected both views, holding to the Calvinist position, characteristic of seventeenth and eighteenth century "high" Anglicanism, that while the bread and wine must not be identified with the Body of Christ yet Christ is dynamically present in the act of communion, in a real and saving manner. Such a view Wesley held to his death, and not just in his so-called "high church period" before Aldersgate. A study of the Wesleyan eucharistic hymns will show this to be true. This may have been the reason these hymns disappeared from modern Methodist hymnals.

Rubric. A direction concerning the rites and ceremonies of a liturgical service. In Methodist Ritual and the Book of Worship usually printed in italics. Originally printed in red, to distinguish from the black print of the liturgical text. Hence, "rubric," from Latin, *ruber*, red.

Sanctus. The hymn beginning "Holy, holy, holy," in the structure of prayer for the consecration of the Eucharist. Reminiscent of Isaiah and the Book of Revelation it is perhaps the oldest constant bit of phraseology in the rite. For the most exalted experience of its meaning, the Sanctus should be sung (see Hymnal, Nos. 584, 585) by the entire congregation, not by the choir alone.

Sursum Corda. Latin title for the little dialog which introduces the act of consecration. One of the oldest elements in the liturgy, going back to Jewish forms used for a similar purpose in the blessing of food. Used be used responsively; may be sung (Hymnal No. 583).

Words of Delivery. Sentences said by the minister as he puts the elements into the hands of communicants. Until 1932, Methodist Ritual used the 1559 Prayer Book words, which joined those of 1549 (stress on Real Presence) with those of 1552 (stress on commemoration). This provided a satisfactory dual emphasis which is needed. In 1932 quotations introduced by "Jesus said" replaced the first half of the traditional form. There can be no objection to "quoting" Jesus, but one may wonder if such a change does not reflect only the modern liberal emphasis upon the "historic Jesus," with the concomitant intention of whittling away any expression of belief in the Real Presence.

What I Learned from the Lutherans

By JOE A. HARDING

A Methodist student who assisted in a United Lutheran congregation writes of some things he discovered about the fellowship of faith. This article is reprinted with minor editorial changes from *The Lutheran* (Sept. 23, 1953).

FOR the past twenty-one months I have had the privilege of serving as student-assistant pastor in the largest Lutheran church in the southeastern states. The association with the United Lutheran Church has been rich and exceedingly valuable. Although I am still a Methodist, there are many aspects of Lutheranism I can never forget.

All Methodists can learn valuable lessons from our neighbors, the Lutherans. As Wesley's heart was warmed while he listened to Luther's *Preface to St. Paul's Epistle to the Romans,* so can Methodists be helped today in receiving guidance from God through the followers of Luther.

From the Lutherans I learned that worship can be a thrilling experience. The most inspiring worship experiences of my life have come through the aid of the liturgy and symbols employed by the Lutheran church. Lutherans know how to worship God.

While other reformers reacted against everything that smacked of Rome and stripped their churches until they were as bare as barns, Luther kept the liturgy and symbols of the church that were not contrary to the scriptures. The Lutheran church has in its service of worship some of the finest expressions of praise, adoration, petition, thanksgiving, and confession that have come down through the centuries in the Christian Church.

Participating in the service imparts a feeling that is lacking in much Methodist worship. The worshiper is using a liturgy that has its roots at the very beginning of Christianity. He begins to feel a part of the vast army of Christians who have used much the same service down through the ages. The service not only unites one with the past, but also to the present. Millions of other Christians around the world are singing the same responses, introit, and gradual; praying the same prayers; hearing the same Gospel and Epistle. The worshiper feels like the writer of Hebrews must have felt when he said, *Therefore, since we are surrounded by so great a cloud of witnesses. . . .*

The Lutheran service grows on the worshiper. The full impact is not received on the first Sunday. It becomes more and more meaningful every week. Every word is important. Every act has special significance. God speaks not only through the service and the Word, but also through the symbols.

Everything points the worshiper upward to God—the beauty of the church, the worshipful atmosphere, the sacred music, the liturgy, the scripture, the sermon—everything! The service begins by pointing the worshiper to his sins, but it does not leave him there. It points him to the cross, to forgiveness, to the truth of the Bible, to a living Christ, and to an everlasting hope.

From the Lutherans I also learned the importance of a central emphasis upon the Bible. Lutherans never cease to stress the Bible. Their worship is largely in the language of the Bible. The Gospel and Epistle lessons cover the life of Christ and the important doctrines of the church.

Lutherans always stand when the Gospel is read. Lutheran theology is biblical. The preaching is expository. I found Lutherans attentive and expectant listeners to sermons. They believe they are hearing more than the words of a man. Real preaching is an interpretation and application of the Word of God!

Lutherans are so anxious to spread the teachings of the Bible that they have become leaders in released time education. Last fall, thirty million youth entered our public schools. They will receive little or no religious guidance and instruction.

Pastor J. R. Brokhoff (left) and Joe A. Harding, a Methodist and assistant to the pastor, standing before the altar of the Lutheran Church of the Redeemer, Atlanta, Ga.

Lutherans realize this and are taking steps to try to correct this terrible lack of religious knowledge. For the past two years busy Lutheran pastors have sacrificed their time and energy to write a new set of textbooks for use in the released time educational programs. No wonder Lutherans are known and respected among other Protestant groups for being people who know what they believe. They never miss an opportunity!

Although Lutherans stress the importance of the Bible, still they are not book worshipers. They remember that the Bible is a means to an end. The real emphasis goes beyond the Bible to the Word made flesh—Jesus Christ. Methodists too believe in the importance of the Bible. We need to emphasize it more.

From the Lutherans I also learned the significance of the sacraments. While Methodists disagree with the Lutheran interpretation, still we can learn something of the deep significance of these rites that we often miss. This is particularly true of the Lord's Supper. Lutherans emphasize that God is working in and through this sacrament. They go to the altar expecting something wonderful to happen—and it does!

Most Methodists do not know the real significance of the Lord's Supper. They do not know that it should be the high point, the center, of all worship. It is a true and real communion with the living Christ. This we can affirm with the Lutherans even though we disagree that Christ is present "in, with, and under" the forms of bread and wine.

Perhaps the most significant lesson of all, learned from this association with the Lutherans, came in the realization that we Protestants are not as far apart as we sometimes believe. We can disagree in our interpretation of the sacraments, in our forms of worship, and in our points of emphasis, but in the essentials—in the great eternal truths of the gospel—we are united, we are brothers! I know now that real unity is not dependent upon ecclesiastical organization. It is a spiritual affinity that comes from a common loyalty and love of Christ.

Now when people say to me that Protestantism is hopelessly shattered into hundreds of competing sects, I can say, "No, you are wrong! We are learning to work together, learning to share, and to love. In the great essentials of the gospel we are one."

Liturgical Question Box

QUESTIONS: *If we follow the Protestant church calendar which divides the old season of Trinity into Whitsuntide and Kingdomtide, would it be appropriate to use the liturgical color of red for the entire season of Whitsuntide, and the green for Kingdomtide?*

ANSWER: This is a good suggestion. I have not been entirely satisfied with either the old system of a long Trinity season or the new style arrangement. Perhaps if we are to follow the new style it would help to change the color as well. For those who like red, it would be nice to be able to use it more often. In the Anglican church, red is used for all commemorations of saints and martyrs, but we do not observe many of these days and are left with only Pentecost and perhaps All Saints' Sunday.

There is no reason why we cannot use any color in any sequence. We try to follow historical usage, which does not date back much farther than a thousand years and varies even within the Roman Catholic Church.

It is interesting to note that the colors used by the church are selected according to good psychological rules and that they do have an effect upon the mood of the worshiper.

QUESTION: *Is it permissible to light the altar candles in the daytime, or should they be reserved for evening services?*

ANSWER: Here is another of those "ceremonial" questions that come in frequently, and which, although they are of secondary importance, must be answered.

The original use of the lights on the altar was, of course, entirely practical and utilitarian. The minister must see to read his lessons, which were originally read from the altar, and to follow the service in the various books. When they were no longer needed for illumination, they were retained for symbolic reasons. In many Protestant churches today they are used simply for ornaments, thus the question of lighting arises, for our homes are full of unlit candles.

The answer to the above question is simply this: candles in a church are meant to be used or else they have no place there. As they are not needed for light, they are now used for their symbolic message of the Light of the World—and, perhaps, also for their psychological effect. A flickering candle somehow seems to bring a message of enduring life, and a candle-lit church altar brings life to an otherwise empty sanctuary.

QUESTION: *We are planning to remodel our church and instal a divided chancel. One of the plans submitted calls for a communion rail in the sanctuary; the other has it in the chancel. Which of these would you suggest as being most wise and most in line with Methodist practice?*

ANSWER: The first plan is the traditional one in liturgical churches, where the communion rail is placed between the chancel and the sanctuary (where the altar stands). It was placed there centuries ago when such rails first began to be used, and its placement was, no doubt, determined by considerations of convenience. Another advantage is that it brings the worshiper closer to the altar and symbolizes the close approach to Christ in the sacrament.

Most Methodist churches place the communion rail between the chancel and nave. It is interesting to note that when we began building our churches without high altars and brought the rail down front, we still continued to call it the "altar rail" although we had no altar. As the revival movement spread, ministers began to speak of this rail where penitents knelt to pray as the "altar." Actually, the name was a misnomer, as the term altar cannot be applied to a railing, but it was a contraction of the old name "altar railing."

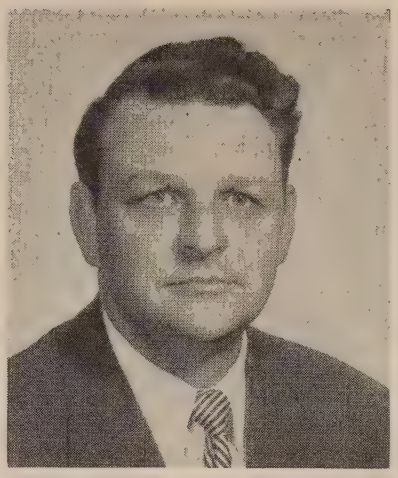
When this style had become fixed in Protestantism, the communion table was moved down front also, for convenience. Thus, for the sake of convenience, the intentions of symbolism were carried out unwittingly, for the table was kept close to the worshiper.

When we use the high altar setting, it would seem appropriate to return to the ancient plan and put the rail immediately in front of it. Some will object that this unduly prolongs the service because of the fact that fewer persons can be served at the shorter rail. I believe, however, that the time saved by the minister because of his nearness to the altar will make up for all that is lost.—***R. P. Marshall*, 401 Fairview St., Lock Haven, Pa.**

PREACHING

The Focus of the Sermon

By GEORGE C. STUART



When a minister preaches without confining his sermon to specific propositions, the message lacks force, says the pastor of First Christian Church, Bloomington, Ill. He suggests five ways in which a preacher may add power to his sermons.

A GOOD subject, that aspect of truth and reality which continually stimulates your interest and imagination, is the primary resource of the sermon. It is the reservoir of preaching skill.

To release a full reservoir all at once, however, would cause a flood. Any general subject discharged without suitable events and strictly controlled channels would result in confusion and actual damage to communication. Therefore, your proper subject must be focused or concentrated into proper outlets. These outlets for the sermon are two: a topic and an aim.

The choices of an aim and a topic for the sermon are the actual beginning process in making a sermon. The choice of a topic concentrates the general subject into a specific proposition. The choice of an aim concentrates the emotional accompaniments of the topic into a specific concern. Aim directs the proposition into the lives and thoughts of the listeners.

Too often men in the pulpit attempt to speak only out of the sense of importance of the subject, and as a result they speak too loud and too long. Length and bombast are the result of not focusing the sermon. The man who has a subject, unqualified by either topic or aim, can speak for days and usually does. But such a sermon, even while completely sincere, has no force. Force comes from direction of energy.

The man who has only a general subject to preach is apt to repeat himself unbearably. The intense feeling of importance goes in circles. I once listened to a radio preacher, high voiced and in ecstasy, preach an entire, lengthy sermon with just two phrases, "Jesus is a shepherd. Little lambs, come to Jesus." It became a kind of chant which was not completely uninteresting, but the sermon made no progress in thought whatsoever. The values of preaching are realized only when they are attached to the "happy particularities" of a definite topic and a specific aim.

A topic is a terse statement, in a sentence or two, of the proposition which you wish the listener to remember. It answers the question, What am I talking about? The topic of a sermon might be, "Jesus was a good citizen." Anything in the sermon which does not lead to the illumination and acceptance of this proposition by the congregation should be carefully weeded out. Another topic might be, "The church has real authority for your life." A topic gives unity to your discourse.

The selection of a topic is the first step. Of course, the wording of the topic may be changed later in the light of the choice of an aim or some other factor, but nothing can be done until this first decision is made.

The second step is the selection of an aim. Often, the aim of the sermon is discussed as the goal or the purpose of the sermon. Both of these discussions may be of great value to the preacher. The goal of the sermon stresses what ought to happen to the hearer as the result of this particular sermon. The purpose of the sermon emphasizes the subjective intention of the speaker. Purpose keeps him close to the answer to the question, What is it that I am trying to accomplish in this one sermon?

However, a sermon must be aimed, not pointed. The suggestion of a goal or target has the unfortunate implication that the sermon is a static instrument, like a bullet or an arrow, to be shot at a "bull's-eye." No sermon, however, is a static instrument and no audience is a stationary target.

Rather, aiming the sermon is more like discharging a magnetic torpedo. Such an instrument carries its own self-correcting mechanism. The moving ship is not a stationary target. Yet, when the ship begins its evasive maneuver, the torpedo can redirect its own course. Such a message rarely misses reaching its goal. It was somewhere about this point that Fosdick was speaking when he counseled the preacher to have a "psychological outline" as well as a logical outline.

The aim of the sermon is to carry this particular truth to these actual persons in order that this single concern may be realized in their lives and thought. The mind and the heart of the listener are constantly changing course. It is the task of the sermon to carry the explosive charge of truth and reality to the evasive mind and heart of the one who needs it. To aim the sermon is to set the self-correcting mechanism. Its chief task is persuasion. Aim, goal, direction, purpose, and psychological outline are the one and same duty.

The general ends of speech are five: vision, impression, belief, action, and enjoyment. (These five ends of speech are suggested by A. E. Phillips, in *Effective Speaking*, New-

ton Co., 1938, out of print.) Of course, all or any of these may enter into any one speech situation, but it is true in general that one of these aims organizes the other four in a single discourse. Thus, the aim of the sermon can be classified under one of these five general ends of speech.

It may be that you wish your congregation to see your topic. Vision is understanding. You must tie your vision to something that the listener has already seen. You wish to give your listener a new perspective by letting him see what he has not seen before. To do this you must compare what he has seen to what he has not seen in some manner.

The key to vision is clear presentation. Pictures must be cast upon the screen of the mind. Definition is also a help. The central labor is to associate the unknown with the known. Often, it does no good to call Paul an apostle. It is clearer to say that Paul is a messenger with a commission from God.

The second general motive is to transmit a definite impression. The topic is not only seen, it is felt. The secret here is to choose a precise emotion which you feel appropriate for the listener.

For instance, we may wish the congregation to feel admiration for the courage of Jesus, disgust at Judas, sympathy for the imprisoned Paul, or fear of Herod. The method is to associate the topic with an emotional reaction already established in the feelings of the audience. The words coward, thief, hero, tyrant, and friend carry their emotional overtones with them.

The third aim may be to establish belief, or to re-establish an old but ailing faith. This is close to argument. Acceptable reasons are put forward. William James's ladder of acceptance may be used by starting with some proposal with which all will agree and step by step lead the group to the view in mind. All of us will accept little by little what we may refuse all at once.

The fourth aim is action. This is the test of all the others. If nothing happens, preaching has failed. All preaching eventually appeals to the springs of action.

Why should two enemies forgive each other? What makes a man write a check for the church budget? Why do young people come to church? These questions represent a multitude.

The fifth aim is enjoyment. This aim is used far too little in preaching. Many people come to church for refreshment of life. Such preaching serves as a reminder of the satisfactions and rewards in our lives with God. Many forget that duty is anything but stern. I remember an elderly woman taking me to task for a sermon on the joys of prayer by saying, "God is all business." Such need a slow melting of the ice pack of frozen emotion. Much preaching needs a smile.

World Council

[***Continued from page 5***]

Commission will report on these at Evanston. It had a large measure of responsibility in regard to the funds set up by the U.N. for refugee relief. Twenty-one national commissions in North America, Europe, and the Far East co-operate with the C.C.I.A. In the United States the co-operating organization is the Department of International Justice and Goodwill of the National Council of Churches.

The Laity

Among the laymen of the church there has been much interest in the question of "Christian Vocation," directing attention to the six days and 23 hours a week which the average Christian does *not* spend in church. What is there about being a Christian that changes a man's attitude toward his job as bricklayer, a steel operator, or an artist? Or a woman's attitude as a teacher, a homemaker, or a doctor? And what special problems and opportunities are presented in the light of the Christian faith? A laymen's conference on Christian vocation was held in Buffalo, New York, in 1952, and since then the idea has been taken up by laymen's groups in many denominations, as well as by interdenominational groups in various localities.

Closely related to the Secretariat for the Laity and also to the Study Department, is the Ecumenical Institute located in a charming old chateau, near the World Council headquarters at Geneva, Switzerland. Here conferences of many kinds, lasting from two days to two weeks, are held. Laymen's discussion groups are particularly popular, but there are also international meetings for preachers, theological students, church social workers, religious educators, and members of the press. During last summer a large number of Americans attended conferences at Chateau de Bossey.

Many publications come from the World Council in the course of a year. The *Ecumenical Review* is a quarterly with scholarly articles by leading theologians in all parts of the world, edited by the General Secretary, W. A. Visser 't Hooft. Ecumenical Press Service is published weekly in several languages.

Special mention should be made of the amazing espirit de corps which has developed among the ninety members of the Central Committee. These church leaders, from around the world, have been able to work out together an ecumenical understanding which has enabled them to issue statements on such diverse subjects as religious liberty, the Korean war, the Asian revolution, the relationship of the World Council and its member churches, and the nature of Christian hope. These statements do not bind the member churches except as the churches accept and endorse them. They are statements "commended to the churches to study and comment" and often bring forth much discussion and editorial notice.

These are only high lights of what the World Council has been doing, and what it has accomplished, during the first five years of its official existence. The most important parts—the growing together in a sense of Christian fellowship, mutual understanding and the increasing will to remain together—above all the will toward true, lasting unity, do not show in the statistics. Now the World Council looks ahead to Evanston and its second assembly.

The Meaning of the Triumphal Entry

A Sermon by L. M. WHITNEY

When Jesus chose to bear a cross instead of to wear a crown after his triumphal entry into Jerusalem on Palm Sunday, it represented a choice between enthusiasms of a fickle world and the symbol of divine love. This is the conviction of the pastor of Plainfield Avenue Methodist Church, Grand Rapids, Mich.

THE AUTHORITIES had ordered that Jesus was to be arrested on sight (John 11:45-53). The people who came to Jerusalem for the Passover wondered whether Jesus would dare come for the festival in view of this order.

Then Jesus planned and carried out an open entrance into the city. Accompanied by his disciples and a growing throng of singing, shouting people he rode into the city on the back of a colt. He made no attempt to hide himself. Yet the rulers dared not touch him for fear of the people. He knew perhaps that his safety was found in numbers. So he openly defied the rulers by deliberately fulfilling in full view of the whole city a well-known and ancient prophecy, *Lo, your king comes to you; . . . humble and riding on an ass* (Zech. 9:9).

Jesus was saying by this act: "Here indeed is your king. Here is the fulfilment of your prophecies." This was, as perhaps he intended, in defiance of Rome, who held all political authority, and of the Jewish leaders who held, as they thought, all religious authority.

That the people recognized his fulfilment of prophecy and its significance is indicated by their ready acclaim. They declared their faith in his kingliness when they cried, "*Hosanna to the Son of David.*" They acknowledged that he was a prophet when the city began to inquire "*Who is this?*" and the crowds answered, "*This is the prophet Jesus from Nazareth of Galilee.*" They saw Him as a prophet foretold who deserved to be the king of their nation.

This, however, was but the beginning of a recognition that Jesus coveted. They were willing, even eager, to acknowledge him as prophet and king; but Jesus wanted more than that because he was more. He was more than king and prophet; he was their Savior.

The crowds were disappointed in him, however, when he seemed not to follow up the acknowledgment they had made. He arrived at the temple. The people crowded around fully expecting that he would assert his authority, capitalize on this popular demonstration, destroy his enemies, accept the throne of David. Instead he looked about the temple, turned, and walked out of the city. He had come in to the acclaim of milling thousands; he left on foot and alone, except for the Twelve, and went out to the quiet home of his friends in Bethany. If he had been disappointed in the limited vision of the crowd, they in turn were disappointed in his limited action.

It is easy to surmise that the question on every tongue in Jerusalem and its environs that night was, "Why did he not follow up his advantage?" Why did not Jesus make it a day of triumph indeed? That has puzzled many people since. The answer lies in the incomplete understanding of what Jesus came to be and to do.

It was best stated by a writer in THE PASTOR (Feb., 1953, p. 19): "Jesus could have made Palm Sunday quite an occasion. Instead, he made it an incident." The whole philosophy of what Jesus did, or did not do, on Palm Sunday and after is phrased in that sentence.

Are you inclined to make occasions out of incidents? Do you blow up insignificant things out of proportion to their meaning? Do you lose your perspective, or lose true values for lesser or more immediate things? Do you lose sight of your goal by becoming engrossed in things along the way? Then learn from Jesus, who saw Palm Sunday for what it was, not an occasion, but an incident.

Suppose he had made an occasion of it? This was surely what the people expected and wanted. He would have acceded to the clamor of the populace. He would have accepted the proffered crown. He would have ascended the throne of David. He would have set up a temporal rule in Jerusalem and become the head of a revolutionary, political movement in opposition to Rome. It would have been a big day! But, as Jesus in his wisdom saw, it would have been only a day; for Rome's legions would soon have smashed any such attempt. He did not follow up the wishes of the people, because he was not in the habit of wasting his time on futile efforts. He had greater things in mind.

So he made the events of this tumultous day incidental. It was not to be lifted out of proportion to that greater kingdom which he had come to establish (not in Jerusalem alone, but in the hearts of all men).

Jesus was facing on this Palm Sunday the temptation that recurred throughout his career. It was a choice

[***Continued on page 33***]

LENTEN CALENDAR--II

Lent, the Season of Renewal, lasts from March 3 to April 17 this year. The liturgical color for Lent, except on Good Friday, is purple. (Lenten calendar–I appeared in the January issue, page 26).

The Whole Man

March 28, Fourth Sunday in Lent. Holy Communion: The Epistle, Hebrews 12:22-29; The Gospel, John 3:16-21. Morning Worship: Ezekiel 39:21-29; Luke 10:38-42 or Acts 10:23-33.[1]

If we take our text from the New Testament lesson we must be careful to avoid saying more than we really mean. It is not nice to condemn Martha and then sit down to a meal that she has prepared. Without her many of our churches would be forced to reduce their activities. Martha is always ready to help out with a church supper. She does most of the work of getting those Christmas baskets to the poor and needy. Her fault lies in her habit of mistaking the part for the whole. She makes a religion out of that which should be the fruit of her religion.

Jesus did not commend Mary for not helping Martha. He commended her because she was able to put the care of the house and the serving of meals in their proper place in the scheme of things. This we often fail to do. We become so intent upon the physical that we forget that this physical has no meaning apart from the spiritual.

Some years ago a layman preached a sermon on "The Great Heresy." He said that this heresy was to change the account of the creation to read, "Man was given a living soul," instead of "Man became a living soul." We are so apt to think of the body as having a soul when we should think of the soul as having a body. We talk of saving the souls of men when we should talk of saving men. That which happens to the body is important but not all important. Some of the greatest souls of all time have possessed bodies that failed them tragically and have lived in the most undesirable environments. Other souls have been given the best of everything in a physical way and have not been great at all.

Are You Able?

April 4, Passion Sunday. Holy Communion: The Epistle, Hebrews 9:11-15; The Gospel, Mark 10:32-45. Morning Worship: (Isaiah 1:10-20); Mark 10:32-45 (or Luke 20:9-18).

Inasmuch as the communion office and the service of morning worship have been given the same Gospel in our lectionary, we may want to take both lessons from the Episcopal lectionary for our service of worship if we have an early morning celebration of the sacrament. However the Gospel suggested by our Book of Worship contains texts for both our sermon and our communion meditation.

Our first text would be *But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptised with the baptism with which I am baptised?" And they said to him, "We are able."*

Sometimes we are apt to take the attitude of the other disciples and assume that the reply of James and John was presumptuous. However, James who was doubtless the one who did the speaking was martyred by Herod Agrippa (Acts 12:2) and John met every persecution visited upon the members of the early church with a steadfast loyalty and a faith unsurpassed by any disciple.

The great thing about the religion of Jesus Christ is that it does make men able. It does this because the question asked by Christ is not "Are you able to suffer and die for me?" but, "Are you able to follow me in suffering and death?" "Are you able to drink the cup I drink?"

In Studdert Kennedy's book, *The Unutterable Beauty* (Harper & Brothers, out of print), there is a poem entitled "Thy Will Be Done," which illustrates this point. It tells of a gas attack and of the efforts of one soldier to understand why his buddies were killed in spite of their prayers for a change of wind which would have saved them. Finally he thinks of Jesus, praying in the night that the cup of his suffering be removed:

And the answer what came to the prayer 'E prayed
Was 'Is power to see it through.

The second text would be, "*Whoever would be great among you must be your servant. . . .*" Men are just beginning to learn that this is a primary law of success in every walk of life. It works in business as well as in religion. Every business, from that of the bootblack to that of the banker, is built up by services rendered.

The Needs of Jesus

April 11, Palm Sunday. Holy Communion: The Epistle, Philippians 2:5-11; The Gospel, Mark 11:1-11. Morning Worship: Old Testament Lesson, (Zechariah 9:9-12); New Testament Lesson, Mark 11:1-11.

Sometimes we make the mistake of departing too far from the theme of the Lenten season when we come to Palm Sunday. We listen to the shouting multitude and forget that as they shout, Christ is riding into the city to his death. Some churches seek to avoid this by using the account of the betrayal as the Gospel for the communion service.

There seems to be quite a bit of uncertainty as to the proper use of palms and palm buds. Some use them as a decoration for the church and as souvenirs to be given to all who attend the services. A better way would be to include a simple blessing or dedication of the palms and then to distribute them to those who, at the altar of the church, will rededicate their lives to the service of Christ the King. The palm leaves would then have a real meaning and could be kept by the worshiper as a reminder of that dedication.

[1] Some of the Old Testament lessons in this calendar are taken from the lectionary of the Protestant Episcopal Church and are indicated by enclosure in parentheses.—Ed.

In times past, theologians have delighted to read mystery into the most commonplace statement. John Trapp in his commentary published in 1644 explains today's New Testament lesson as follows: " 'Say ye that the Lord hath need of him.' " We see here six several arguments of our Saviour's Deity. 1. He knew there was such an Ass-colt. 2. He sent for it. 3. Fore-saw that the masters of the colt would question. 4. That he professed himself the Lord of all. 5. That he could tell they would send the colt. 6. That accordingly they did so.

Christ did not, as far as we know, tell his disciples how he knew where they would find this colt. The logical explanation is that he had already made arrangements with one of his followers to have the colt in readiness. The statement he told his disciples to make was a matter of identification, necessary because this unknown follower was not one of the twelve.

The point is that Jesus needed the colt. He was going into Jerusalem as king and he needed that which men could provide. He needed a colt on which to ride. He needed the outer garments to be spread on the road. He needed the palm branches which were the offerings of the children and of those who did not possess an outer garment.

How little we understand the needs of Jesus. He became a preacher and needed a pulpit so he had to borrow a boat that belonged to Peter. He needed a room prepared in which he could meet with his disciples as a family for his last Passover. One of his disciples provided it. He needed help to carry his cross and a Negro gave it. He was even buried in a borrowed tomb.

Jesus has the right to demand of his disciples those things that he needs, and his disciples are blessed as they supply them.

Both Matthew and Mark tell us that the first thing Jesus did after entering Jerusalem as king was to drive the money-changers out of the temple. His interest in the temple was not a matter of ceremonial sanctity. It was in restoring it to the real purpose for which it was built. Provision had been made for any Gentile who wanted to worship but the place provided had been taken over by the money-changers, therefore he drove them out.

Matthew makes a most interesting observation at this point. He tells us that as soon as the money-changers were taken care of, *the blind and the lame came to him in the temple and he healed them.* Here was the real purpose of the temple, that is, to bring men so near to God that they would be whole again. This is the real purpose for which any church has been built. Many like those money-changers, are so busy with material matters—the budget, the W.S.C.S. dinner, the social activities—that they never learn what the church really is.

Holy Week

In some places there still seems to be some confusion as to the name of the last week of Lent. Occasionally one hears it referred to as "Passion Week." The correct name is "Holy Week." Passion Week is the next to last week of Lent. It begins with Passion Sunday.

A series of meditations for this week might be based on the prayers which are found on pages 174-75 in the Book of Worship. The texts for the four following meditations and the one for Easter Even come from these prayers.

Monday. The Epistle, Romans 5:1-8; The Gospel, Mark 14:1-16. Meditation—"The Lifegiving Cross." Text —"We . . . may yet, through the passion and intercession of thine only begotten Son, be continually refreshed."

Tuesday. The Epistle, Ephesians 2:13-22; The Gospel, Mark 14:17-42. Meditation—"The Strengthening Cross." Text—"Grant us so perfectly to follow the passion of our Lord, that we may obtain help. . . ."

Wednesday. The Epistle, (Hebrews 9:16-28); The Gospel, John 4:7-11 or Mark 14:43-65. Meditation—"Immortality Through the Cross." Text—"Those mighty acts through which thou hast given unto us life and immortality."

The Green Hill

April 15, Maundy Thursday. The Epistle, 1 Corinthians 11:23-29; The Gospel, Mark 14:66–15:15. Meditation—"The Fellowship of the Cross." Text—"Give us grace to serve one another in all lowliness, and to enter into the fellowship of his sufferings."

Our Maundy Thursday service should be impressive but not spectacular. On this occasion we commemorate the establishment of the Lord's Supper. This is the only communion service of the entire year of which we can correctly speak as commemorating the Lord's Supper. On all other occasions we celebrate the Sacrament of the Body and Blood of the living Christ.

The occasion of the establishment of the sacrament was a time of fellowship. Christ celebrated the Passover in the company of his disciples. His reason was, I believe, very human. He wanted his friends with him as he came closer to the cross. Thursday evening was a time of preparation for Friday. We might well use the communion meditation for the same purpose. The sacrament itself could be used to illustrate or emphasize the events of Good Friday.

Once, long ago, I heard Calvary referred to as "the altar on a green hill." Let us use this figure of speech as our starting point. This altar was the reality of which our many sacraments are a perpetual memory. The altar on the green hill was vested in green. By the end of the day the green was changed to red. When the heavenly High Priest came to his altar he was served by his steward, Simon. The vessels were not of silver or gold, but of rough wood. But on that Friday they contained, not the symbols, but his very body and blood.

Our communion service reveals a startling parallel to that which took place that day at the altar on the green hill. After a short preparation, the minister leads the people in "Our Father who art in heaven." The heavenly High Priest began with "*Father, forgive them; for they know not what they do.*"

The Confession and Comfortable Words also have their startling counterpart at this altar on the green hill. The penitent thief bewailed "his manifold sins and wickedness." And were there ever such comfortable words as "*Today you will be with me in Paradise,*" or those addressed to the Mother?

The fourth word is a mystery. One of the greatest mysteries of our faith is how the broken bread and the poured wine can be, as John Wesley put it, both a converting and a confirming ordinance. The fifth word, "*I thirst*" is the word of actual communion. The sixth word, "*It is finished*" is echoed by "*Behold, the Lamb of God, who takes away the sin of the world.*" He pronounced the benediction to himself, "*Into thy hands I commit my spirit!*" And the service on the altar on the green hill was ended.

The Day of Penitence

April 16, Good Friday. Old Testament Lesson (Isaiah 52:14–53:12); The Epistle, Hebrews 10:4-25; The Gospel, Mark 15:16-41.

Good Friday is always a day of penitence, never of celebration. It is the only day of the entire year when the celebration of the sacrament of Holy Communion is out of place except for those who are so ill they may not live to receive the Easter sacrament. As we enter the church it will at once be evident that this is not a day of "praise and thanksgiving." There will be no flowers in the church and no candles on the altar. Any paraments used will be black and a black veil will cover the cross.

If it is at all possible we will use the three-hour service on page 63 in the Book of Worship. The timing is excellent. Perhaps this will be a union service or we may be using several speakers. We will not want more than two in the sanctuary (or on the platform if we have a center pulpit) at one time. Therefore let one be in charge of the worship for the first portion of the service while another speaks on the first word. The first minister will leave during the singing of the hymn that follows the first word and the one who speaks on the second word will take his place at the same time. The minister who spoke on the first word will be in charge of the second portion of the service and so on through the whole service. In this way there will be two ministers in the sanctuary at all times and only two.

There are several periods of silent meditation in this service. Sometimes we are so afraid of silence in worship that these periods are so shortened as to be of little value. At other times we make them so long that the worshiper becomes uneasy. Our own thoughts have much to do with conception of time. However, if we will get into the habit of repeating the Lord's Prayer to ourselves, we will find that we have given the congregation just about the right length of time for their silent prayers.

Perhaps we will be conducting an evening service. If so, we will find that the service on page 72 is excellent. One or two slight changes may be desirable. An anthem prepared by the average choir may be a little out of place. To avoid taking a chance, I have used a litany in its stead. The ones on pages 226 and 227 are both appropriate.

We may want to depart from the traditional use of some of the seven last words for this service. If we do we might meditate on "The Way of the Cross."

The Gospel records give us eight events which occured along this way and suggests two more. It is impossible, however, to take the Gospel record and reconstruct this journey for each writer set down that which impressed him most with no attempt to correlate them. Therefore tradition which goes back to about the year 200 has added four more logical events and arranged the whole in order. These fourteen events make an excellent outline for a Good Friday meditation. It might be well to break the meditation with a proper hymn after the third and ninth events. Here then would be our outline.

1. The trial and condemnation:
2. Jesus forced to bear his cross.
3. He falls beneath the cross.

Hymn

4. He meets his mother.
5. The cross is laid on Simon of Cyrene.
6. A woman in the crowd feels pity and wipes his face with her scarf. We do not have to accept the Roman superstition to draw a lesson from this traditional act. The tradition is much older than the superstition.
7. He falls a second time.

Hymn

8. He speaks to the women of Jerusalem.
9. He falls a third time.
10. He is stripped of his garments.
11. He is nailed to the cross.
12. He dies.
13. The descent from the cross.
14. The entombment.

The Second Advent

April 17, Easter Even. The Epistle, Hebrews 13:20-21; The Gospel, Mark 15:42-47. Meditation—"Buried With Christ." Text—"As we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying of our corrupt affections we may be buried with him, and that through the grave and gate of death we may pass to our joyful resurrection."

Except for the sacrament of Holy Communion the Easter Eve, service or vigil as it was called, is the oldest Christian service. For years the early Christians expected Christ to return in the flesh on the anniversary of his resurrection. Therefore the faithful would gather at their places of worship and spend the night in prayer. In the morning they would celebrate the sacrament and return to their homes.

It might be well for us to make this service a time of preparation for the Easter sacrament. The black of Good Friday will be changed to the white of Easter. (This may be done any time after noon.) The candles will be returned to the altar but not lighted. While we will not, like the early Christians, look for the physical return of Christ, we will be thinking deeply of his spiritual return to the hearts and lives of men to establish his kingdom of peace which shall have no end.

We might also spend a little more time in learning the real meaning of the Easter sacrament. As Methodists we believe that it is a sacrament and not simply a memorial meal. We believe with John Wesley that it is a converting and confirming ordinance and that, as we take the bread and wine, we also take the body, or strength, and the blood, or life, of Christ unto ourselves.

Your Right to Say It

AN ANSWER FOR ALGERNON

EDITOR: It is of course good for every pastor to get all points of view—but I can see no purpose at all in publishing the article "Tom, Dick, and Algernon," by Harold Scott, in your December issue [p. 48].

Every minister is tempted to be cynical. Scott succumbed to the temptation, and then placed it before the rest of us in a polished form.

Of course, Scott speaks as a Unitarian—maybe his "success story" is typical of that denomination. However, it is not typical of Methodism, nor of any of the larger churches in our city. The pastors of our large congregations are able, consecrated men. It is an easy thing for those of us in smaller churches to say, "I am just not appreciated; no one loves me," when in reality we are just too lazy to do our work!

There are many ministers in high places who have a social passion and zeal far greater than Tom and Dick as described by Scott, who perhaps succeeded because they remembered to undergird that passion with prayer and hard work. Does Scott know Harold Bosley, Henry Crane, Harry Emerson Fosdick? I can name others no one has ever heard of who are doing a great work in their community with the full support of their congregations.

One more comment: Scott seems to envy Algernon his popularity and his great church. Are these then the goals we are to seek?

GARRETT H. EVANS, *Wheeling, W. Va.*

MISSIONARY EDUCATION

EDITOR: Thank you so kindly for the November issue of THE PASTOR. To have pages 7, 8, 9, 10 all dealing with missionary education in the local church is an amazing surprise and we are thrilled because of it. Thanks a million! . . .

KARL QUIMBY, *Methodist Board of Missions, New York, N. Y.*

THANKS FOR HELPS

EDITOR: Right now I want to *make* time to express my heartiest thanks to you, and through you, to the writers of the preaching notes for the Christian year. I find them very suggestive.

They "step on the starter," and I find myself somewhat like the young man who "jumped on his horse and rode off in all directions." I get started, and it is very difficult not to "hang up my text, and go everywhere preaching the gospel." To decide *what to leave out* is difficult.

However, it is a great help to have somebody "step on the starter." I thank you, and the anonymous writers.

BENTON S. SWARTZ, *Park Methodist Church, Condersport, Pa.*

WRONG THEORY

EDITOR: I have seen an evil thing under the sun. It is made apparent many times and in many ways. It is a theory about the inspiration of the Bible which leads to difficulties of interpretation and causes many to accept ideas about God which are not Christian and which indeed make God less than good.

This has been forceably called to my attention by the article of William Goddard Sherman, in the December issue of THE PASTOR, "The Greatest Sinner of All."

Sherman contends, and I agree with him completely, ". . . Judas sinned against God. An honest reading of the Scripture gives no indication whatever that God predestined Judas to perpetrate such a heinous crime." Had Sherman thought this thing through to its logical conclusion, he could not have written the next sentence, "We may say that God had foreknowledge of his betrayal, but this does not mean that God forced Judas to perform his traitorous act."

Absolute knowledge of what Judas would do is exactly the same as predestination. If God knew from the beginning, that became part of the creation, Judas was not in any sense free. Then Judas was no sinner and God was not moral. I utterly abhor that thought and reject a theory of the Bible that makes that for one moment a problem.

Yet we run into that again and again in the Bible. *I know whom I have chosen; but that the Scripture may be fulfilled. . . .* Isaiah interpreting his call after his message had been rejected. The Jewish respect for the Scriptures which caused Jesus to say to the Jews, you *Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye may have life.*

Until we know that the Bible was made by a variety of reporters and interpreters, none of which were God, we will be inhibited in our understanding of it. God is in the Bible to the extent that the writers have allowed him to be. and they for the most part allowed him to the full extent of their abilities. But still they were men, imperfect men. grappling with something too big for them. The insights that have come to their readers are sure proof that God is in his world making known his saving grace. *God was in Christ, reconciling the world unto himself. . . .*

But I must not be a slave to language which is contradictory and to ideas which are immoral. I will be, however, if I revert to proof-text methods of interpreting the Bible.

Let us go a little further with this thing. Jesus could have knowledge of the character of Peter and predict that we would probably fail to hold up and out against the jibes of enemies, and perhaps deny him. He could not have absolute knowledge as long as Peter had free will. Therefore, I have to reject as coming from Jesus the prediction of the triple denial. Such a thing could not have been predicted and fulfilled, if it had not been rigged. Was Peter also predestined? I can believe that Peter denied thrice and that the prediction of the triple denial came into the story in the same way that Isaiah got his interpretation—after the fact.

As to Jesus' prediction that Judas would turn traitor. Perhaps Jesus secured knowledge of what Judas was about. God could have revealed to him what Judas had contracted to do. Or considering the Deity of Jesus, he could have known what had taken place, so there is no problem there. But there is a problem if it be asserted that it was a plan of God, and that it was completely foreknown.

On the moral basis Jesus could have predicted troubles for his disciples and even death for them or part of them, but he could not have made an absolute prediction as to the agents and the facts.

I am not denying God power within his creation, but am asserting that his is a moral creation which gives man responsibilities, and in the moral sense man is no puppet.

I say that all this trouble comes to us because of a theory about the inspiration of the Bible that came from the Jews, and the mistake has been brought over into Christian interpretation and made it less than Christian. . . .

R. T. LOWMAN, *Sunbury, Ohio*

Getting the Most from Visual Aids

By JAMES S. LESLIE

How to use audio-visual resources to best advantage in teaching and in publicity is discussed by the pastor of Hillside Methodist Church, Medford, Mass.

WITH the help of one's imagination some of the most boring meetings of the church year can be enlivened to the point that reports which before seemed endless are actually enjoyed and, what is more, understood.

The most necessary piece of visual equipment in the church, the slide and filmstrip projector, can render many valuable services besides the customary projection of material for a church-school department. With the aid of a portable screen, made of a piece of sheet or white window shade (small enough to fit on a chair or table), an individual class can benefit from projected material with ample opportunity for discussion and questions.

By using the projector at close range the picture will fit the small screen and will be bright enough so that shades need not be drawn. One must bear in mind that a single slide or one or two frames of a filmstrip may prove a point or illustrate a story more effectively than a whole set of slides or the entire filmstrip.

The projected material should serve as an aid to the lesson and not as a lesson in itself. We are all familiar with teacher's comment upon being unable to plan a program: "Let's have a film. Then we can have a rest and won't need to prepare a lesson."

Familiarity with available materials is essential. Regular previewing of slides and filmstrips at meetings of the commission on education will bring the facilities to the attention of the teachers. Such a meeting is a good time for instruction in the use of audio-visual aids.

Some churches have a chairman of an audio-visual aids department who is responsible for the care and maintenance of equipment and film library and the training in the use of the equipment of one or two members of each department and church organization. This system does not require the services of the same person each time any organization wishes to use any of the visual aids.

Use of Slides

Some pastors find that their official board or quarterly conference reports are made more graphic and interesting if color slides of the church's progress can be projected. Thus even the listing of the pastor's regular duties is made more informative by showing pictures of the shut-ins, local hospital authorities (who, incidentally, are likely to enjoy being included in such a report, and may be even more co-operative), the youth programs, trips, sports events, church and parsonage construction. The annual report could give a résumé of the high lights of the church year and could be kept on file along with other records of the meeting. Can you imagine how much you would enjoy seeing what your church did ten, twenty, or thirty years ago?

Slides illustrating how the budget of the church is used can be projected in a corner near the main church exit for a few weeks preceding the financial canvass. The slides should be changed each week to keep up the interest of the congregation.

The number of slides used should be limited to a few each week so that they can be seen by each person in a few minutes without causing congestion. The picture might be projected from behind through a silk screen to prevent the blocking of the picture. In this case the picture must be reversed in the projector, otherwise any lettering would appear backwards. Lacking a silk screen, any sheeting will do. This can be nailed on a simple wooden frame or suspended by wire or string. A border of scroll work, fall leaves, or evergreens will enhance the picture and hide any nails, hooks, or twisted wire.

A youth fellowship, a vacation church school, or a church school project, following a study theme, could be writing, costuming, and staging a production which could be presented to the entire church or church school. This could be photographed in color for future use and the slides kept in the church library to illustrate the life of Paul, the Sermon on the Mount, the Twenty-third Psalm, or other material presented by the class.

This project will prove to be of educational value for those who do the research, the costuming, the settings, the script writing, and the filming of the play. They will pride themselves in knowing that they have produced something which will be used by others over a period of years. Incidentally, they will learn their Bible stories and historical events as they never have before.

Worship programs, candlelight services, and the like can use a few slides to advantage by having them projected on a white reredos or sheet hung behind the altar or communion table. This avoids the artificiality of having a screen placed in the center of the chancel, and helps to produce an unusual worship experience.

Some pastors have found that memorial gifts of equipment and films or recordings are helpful to the families that give them and certainly are more lasting than flowers given at the time of a funeral. The material becomes a living and educational memorial serving many people and lasting for many years.

The church's wire or tape recorder is of help in many church settings. Any choir benefits by hearing its mistakes and prides itself in hearing something well done. Prepared scripts, recorded ahead of time, can be used along with slides or filmstrips

to guarantee a smooth presentation of material. Recordings of weddings and baptisms can be transcribed from the tape or wire onto long-playing records (at a radio studio or record dealer's) and kept by the couple. The baptismal service often can fit onto unused portions of the wedding record. Special programs, regular services, and choral works are appreciated by shut-ins when they are played back on the recorder.

Bulletin Boards

Outdoor bulletin boards can be educational and informational. If fitted with a time switch, the board will light up automatically each evening. It is even more important that the material put on the bulletin board be worded well and carefully thought out if the board is illuminated than if it were not.

Many pastors follow the practice of having a thought for the week at the bottom of the board. Interesting sermon titles arouse curiosity and speculation, while special announcements and important events have a proper place on the board. The notices for the week should be placed on the board on Monday rather than leaving the board blank for the first part of the week or keeping the outdated notices listed.

Words of greeting during the weeks of Thanksgiving, Christmas, and Easter help to symbolize the religious importance of these seasons. Some pastors wish Jewish and Roman Catholic neighbors greetings during the holy days of their respective faiths. If the janitor of the church balks at the numerous changes necessary to keep the board up to date, the youngsters of most churches enjoy the responsibility of such a job.

Indoor bulletin boards can be put to good use. A large board divided into sections can be used for commission notices, one corner can be reserved for total church attendance for the preceding week or month, and another used for a monthly schedule of activities and coming events. Your publicity committee or commission on evangelism might assume responsibility for such a board.

Individual bulletin boards for choir, youth fellowship, young adults, or other groups, help to arouse enthusiasm for the programs of each group. The choir board might mention the music for the month, special cantatas for the year, special rehearsal times, instructions regarding the processional and recessional, numbers of choral responses and communion hymns.

All the indoor boards should be kept up to date, cleared regularly, and decorated artistically. Seasonal trimmings and art work can use the talent of the church and maintain program enthusiasm.

The Haven Methodist Church in East Providence, Rhode Island, has for its cradle roll a large wooden board divided into sections on which are mounted pictures and names of the babies of the church. Other churches do the same for the servicemen and shut-ins of the parish. This encourages an interest in the children, letter writing to the servicemen, and visits to the shut-ins.

Sound Equipment

Is your church near a bus stop or railroad station? Ours is just one block away from the train station where at 5:45 P.M. a crowd of commuters arrives from the city. Started by a time clock our phonograph plays hymns and chimes for about seven minutes through a public address system.

The chimes have become quite a tradition in the community. When the machine gets out of "kilter" and refuses to perform properly, the parsonage is besieged with calls from the neighbors asking what has happened.

The music is seasonal, with Christmas hymns and carols during Advent, Easter music in season, and evening and favorite hymns during other weeks of the year. Before each Sunday morning service the public address system broadcasts the music of the organ and chimes throughout the community. This adds to the setting of worship both inside and outside the church and makes people aware of the nearness of the service of worship.

By placing the microphone in a separate room and running a wire under the pews or around the side of the chapel or sanctuary a youth fellowship worship service can arouse the imagination and interest of young people. The more bashful members are likely to be willing to participate in leading worship if they are not required to stand in front of their fellows to read. Most young people enjoy hearing their voices "on the air." This may be the only time they want to practice their parts—let's take advantage of it!

Using the members of the worship committee the altar and reredos can be arranged for special church seasons. At Thanksgiving time the altar can be laden with fruit and vegetables glowing with a variety of color. During Advent the reredos can have hung on it a painting of the Madonna and Child, surrounded by greens and holly. A service based on the Old Testament could have a Jewish candelabrum on the altar instead of the regular candles.

Sermonic material can be enlivened by using maps and charts to describe Paul's journeys, drawings or pictures to illustrate church symbolism, phylacteries and a prayer shawl to illustrate worship in Judaism.

It is well to keep in mind that your audio-visual aids can cover many aspects of church life hitherto neglected. The category includes everything from the color and appearance of the choir robes to the stained glass windows and the picture of Jesus used in a children's sermon. Whatever is seen or heard that enhances the message of the good news of Jesus is our common concern.

Suggested Reading

Preparation and Use of Audio-Visual Aids, by Kenneth B. Haas and Henry Q. Packer. Prentice-Hall, $5.00

Audio-Visual Materials, Their Nature and Use, by W. A. Wittich and C. F. Schuller. Harper & Brothers, $6.00

Audio-Visual Methods in Teaching, by Edgar Dale. Dryden Press, $5.25

Church Use of Audio-Visuals, by Howard E. Tower, Abingdon Press, $2.50

Audio-Visual Teaching Equipment

By ERLE HOWELL

Essential to an adequate audio-visual educational program for the local church is a knowledge of equipment and possibilities, writes the associate pastor, First Methodist Church, Seattle. He reports on the work of Harry E. Wilson in the first article of three on audio-visuals.

AUDIO-VISUAL teaching not only is possible for every church, but is an essential for that congregation desiring to improve the quality of instruction, entertainment, and inspiration in its educational service.

The church launching such an undertaking will want to enter upon the venture intelligently, systematically, and with all needs and objectives clearly in mind. Therefore, so that readers of THE PASTOR desiring to establish such a program may have the benefit of the experience of a pioneer in the use of visuals, Harry E. Wilson, of First Methodist Church, Seattle, was asked to share knowledge and conclusions accumulated through more than a third of a century.

Wilson has been associated with Christian education for more than fifty years, twenty-five of which he was full-time director of Christian education in the largest Methodist church in the Northwest. More than thirty-five years ago he induced his church to sponsor a weekly motion picture program for the children of the church and neighborhood in downtown Seattle. From this experience he has drawn valuable conclusions.

Pioneering in other fields of visual teaching, Wilson has used stereopticon slides and charts to create song services and lectures in the local church and youth camps which thrilled and profoundly impressed tens of thousands of young and old through the years. In the field of Christian art he is an authority, having accumulated one of the largest collections of prints of the great masters to be found on the West Coast.

He has developed a technique for their use and interpretation in Christian education that is very unusual. His use of Kodachrome slides, filmstrips, and opaque projections has greatly enriched the teaching program of his church. It is out of this background that this man speaks.

"The first step in setting up an audio-visual teaching program for the local church," said Mr. Wilson, "is to organize the church, purchase equipment, and train competent operators to handle and care for it. The church that fails to do these things first soon may find itself in the midst of unexpected complications."

"A visual teaching program," the pioneer went on, "if worth undertaking at all, should be done right. Certainly it merits the wholehearted support of the entire congregation. Leaders must realize that it is an all-church project. To delegate this important work to two or three enthusiasts, expecting them to raise funds and develop the program, is not the act of a church that intends to succeed with its visual project."

The commission on education, with the backing of the official board and commission on finance, should appoint an audio-visual committee to lead in setting up the project. Included in the membership of this group should be representatives of all church organizations concerned with the various phases of Christian education. In the Seattle congregation the committee includes the church school superintendent, director of junior church, representatives of Methodist youth fellowships, Woman's Society of Christian Service, and Wesleyan Service Guilds. The director of Christian education and youth activities is included ex-officio. Also included is an audio-visual equipment expert.

The duties of this committee, as defined by this Seattle authority, include such responsibilities as the following:

"Custody and care of visual equipment and materials; establishment of rules and regulations for use of projectors and screens; and the selection, training, and supervision of operators.

"Provision for purchase and rental of visual equipment and materials and for the repair and upkeep of the same.

"Making available leadership education materials, textbooks, and resource guides on religious art and visual aids.

"Conducting occasional audio-visual workshops and educational programs to inform church school teachers and leaders of other groups of available projected and non-projected aids and how to use them.

"Planning procedures for correlating the use of audio-visuals in all departments and activities of the church. The aim should be a total unified program of the highest quality, value, and inspiration.

"Reporting to the commission on education in September of each year audio-visual activities of the preceding year, presenting a tentative program for the year ahead."

Before purchasing equipment the committee should inform itself of objectives and methods of visual teaching. Certain books should be purchased. Two of the best available are: *Projected Visual Aids in the Church*, by William S. Hockman (Pilgrim Press, $2.00) and *Church Use of Audio-Visuals*, by Howard E. Tower (Abingdon Press, $2.50).

Howell

"These books," said Wilson, "are indispensable and should be studied carefully by each member of the committee. They give all the whats, whys, and hows of a complete church audio-visual teaching program. They also list the equipment and material necessary to make the progam work."

The committee should enrol the church as a member of the Visual Education Fellowship of the National Council of Churches (79 East Adams St., Chicago 3, Ill.). The cost is $6.50. From this fellowship the committee will receive the publication, "Audio-Visual Resource Guide for Use in Religious Education."

From nearby audio-visual supply houses, catalogues should be procured. Denominational headquarters also gladly will supply its publications and keep the committee on its mailing list to receive promotion literature yet to be published. The Methodist Publishing House issues a catalog called "The Projector," which will prove invaluable to the committee.

The group should investigate equipment and materials in use by successful churches. It should price equipment, compare values and use, estimate quantities and cost of materials needed for one year. The amount may run as high as $1,000 for the first year, but possibly less thereafter. A budget should be adopted and, after its acceptance by the commission on education, should be submitted to the finance committee of the church for possible inclusion in the church budget annually adopted by the official board.

Purchase of equipment should be delayed further until provision is made for storing and preserving it. The Seattle committee designed and built two storage cabinets, seven by four feet by two feet deep. One cupboard is designed for picture prints, charts, graphs, and other such articles, while the other is arranged to accommodate in safety, easels, screens, projectors, slides, films, and filmstrips. These cabinets should be kept under lock and key to preserve the investment involved in audio-visual equipment, which if correctly stored will last for years.

The committee now is ready to proceed with caution to purchase equipment. By this time the visual-aid team will have come to realize that of equal importance with motion picture projectors are other items of equipment. For instance, an easel and a floodlight for showing of picture prints and charts are not only less expensive but will serve a greater number of people and be used more often than the motion picture projector. Purchase these with discretion.

Two portable screens are desirable. A small one, forty inches square and a larger one, seventy inches square will serve both small and larger groups. Harry Wilson's committee also purchased a stationary screen, size nine by twelve feet, which hangs permanently in a room seating up to 450 persons.

A stereopticon for projecting standard glass slides 3½ by 4 inches will be in use frequently to the edification of the entire church. A projector designed to show two-inch Kodachrome slides and 35-millimeter filmstrips also is essential equipment. The Seattle group owns three.

A three-speed record player for use with sound filmstrips will greatly add to the value of the Kodachrome slide projector. The next piece of equipment should be a 16-millimeter motion picture projector for use with silent and sound films. The very large church would require two of these, one of which could be permanently located in a projection booth in an assembly room for use when greater numbers are involved. The other may be kept available for use with smaller groups throughout the church.

Not to be overlooked is the opaque projector for small pictures, photographs, hymns, and various messages.

A number of persons, selected for reliability and skill, should be appointed from among members of various groups expecting to use visual aids. These should be thoroughly trained to operate, to make repairs, and to care for equipment. No unauthorized person should be permitted access to the machines. A sufficient number of individuals should be trained so that no one will be imposed upon and all organizations desiring the use of projected aids can be accommodated.

The committee, having decided upon certain objectives to be served through audio-visual aids, should lead every organization to realize that the indiscriminate use of audio-visual materials could defeat its original purpose, that of strengthening the Christian education program of the church. Each group should be induced to plan its program at least three months in advance, scheduling each showing of slides or films in such manner as to make it an integral part of the teaching project.

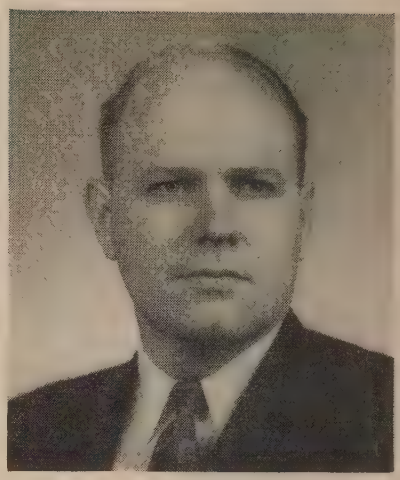
Each group should adhere as rigidly as possible to this schedule. Otherwise, visual aids may become a crutch for poorly arranged or prepared programs. A leader, having postponed until too late preparation of his part in a program, may be tempted frantically to rush to film cupboard, public library, or school, hurriedly pick up any kind of film, and use it without regard to its fitness for the occasion. Serious-minded groups quickly grow weary of such procedure and lose interest.

To foster chief objectives and prevent undue abuses the committee should be vested with authority to refuse use of the equipment to persons not reasonably following the schedule outlined by heads of departments.

"When the foregoing preparations have been made and the principles outlined above are understood and accepted by all," said Wilson, "the committee should make a thorough study of available materials before it is ready to launch an audio-visual program capable of deeply enriching the teaching activities of the entire church."

We Wrote Our Easter Pageant

By JAMES R. RHODES



When the associate pastor of Christ Church Methodist, Glens Falls, N. Y., faced the problem of making Easter and the resurrection have meaning for the young people of his church, a pageant along the line described here was the result.

THE HUBBUB issuing forth from my office on a Thursday afternoon early in February was not the beginning of another national incident; it was merely a meeting of the executive committee of our youth fellowship.

In the midst of planning for meetings, outings, and dances, I was finally led to ask the group, "What about Easter and the sunrise pageant?"

"Oh, that? Usually the young adults and the fellowship share in putting on the pageant and a breakfast."

Since this was my first year at Christ Church Methodist in Glens Falls, N. Y., as the associate pastor, I was led to inquire further: "What do you usually do for your pageant?"

"We always do the same one—you know, the old stuff—just like at Christmas-time. We have an empty tomb on the stage and dress up like Mary and Peter and enact the resurrection scene from the Bible."

This pattern is hardly new to those who have been in the ministry any length of time. It happens in most of our churches at Christmas and at Easter. We go through the traditional pageant of the nativity and the resurrection with little variation, except in the color of the borrowed bathrobes and turkish towels.

On this particular occasion the idea began to form in my mind that if we were at all honest and realistic about Easter sunrise services we would have to first admit, reluctantly of course, that in the mind of modern youth there exists a great many doubts concerning the story of the resurrection, and great questions as to its meaning for them in our time. The resurrection on the first Easter morning meant revolutionary power to the persons who witnessed it. What does the resurrection mean to us today?

I voiced to that executive committee this feeling, and suggested that perhaps we could write a pageant that would use our own church facilities and bring to the minds of our youth the real meaning of the empty cross.

As we talked it over, it seemed to us that if the crucifixion and resurrection had any meaning at all for the times in which we lived, that meaning was found in the words of Christ, "*'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, . . . I was in prison and you came to me.'*"

The world is continually saying in surprise, "*'Lord, when did we see thee hungry and feed thee? . . .'*" The voice of Christ is continually answering, "*'as you did it to one of the least of these my brethren, you did it to me.'*" Our pageant was built around these words.

The cast included the following: organist; a girl, Sue; a boy, Joe; and two other typical teenagers grouped about a park bench, under a street-corner sign, down left on the pulpit platform. In the rear righthand corner of the platform was a large six-foot, weathered-wood cross, empty and spotlighted. All members of the youth fellowship not directly involved with parts became members of the speaking chorus and choir.

The format of the pageant is an alternation between the cast on the platform; hidden voices using a loud speaker; a voice representing Christ; the voice of Doom; and the voice of a girl who points out the way of Christ.

It is the Saturday evening before Easter Sunday; the group about the park bench is discussing the sunrise service and trying to decide whether or not they will attend. The general feeling is that the service is too early and there is not much point to going anyhow. In general, they raise the question, "What is the meaning of the resurrection today?"

The voice of Doom comes in from behind the cross and points this up with a description of the hunger, disease, and misery in the world today. The voice of the girl says, "Yes, but listen to the voice of one who spoke two thousand years ago."

Then the voice of Christ comes: "Come, O blessed of my Father and inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me food." The fellowship chorus responds, "Lord, when did we see thee hungry and feed thee?" The voice of Christ answers, "Did you not see the starving in India and send them grain, hear the cries of the peasants in Greece and send them cattle and goats (etc.)? I can only rise again as you keep on feeding the hungry, the destitute, and the starved." Here the congregation, led by the fellowship choir and chorus, sings the hymn,

"Where cross the crowded ways of life."

This general format is followed through each part of the words of Christ: "I was hungry, I was thirsty, I was a stranger, I was naked, I was in prison." We ended by all standing, facing the empty cross, and singing, "O for a thousand tongues," followed immediately by the singing of "Christ the Lord is risen today."

One of the things we are always seeking is a way to produce something on these occasions that will bring a message, and at the same time include everyone in the group participating without long speaking parts or memorization. We felt we accomplished this to some degree. All parts can be read except the brief parts by the group around the park bench.

The effect of the whole program lies in the use of lighting and voices, and the co-ordination of the group being used as a voice chorus. There is no limit to what you may do with the pageant, if you wish, in the way of setting, choirs, etc. At the same time it can be put on in the smallest church and with the simplest properties. The congregation participates in the pageant, singing the hymns which point up each phase of the pageant. These are sung without announcement the cues being given on the program for the service. The length is just about an hour.

Following the presentation of the pageant, which concluded at the hour of sunrise, the congregation and youth groups were served Easter breakfast in the traditional style. There is no break in the service for an offering, which is received as the congregation leaves to go to breakfast. In this instance the offering was to offset expenses of the program and breakfast.

It was our hope to answer in a small way the burning question in the heart of so many youth and adults, "What is the meaning of the resurrection today?" We fully realized that it was quite aside from the usual emphasis on eternal life. We felt that there was a crying need for the realization that Christ submitted to the cross, endured the crucifixion, and lives today, in order that his kingdom might come on earth.

Copies of the pageant can be made available for any who wish to send for it. Write to Christ Church Methodist, 54 Bay Street, Glens Falls, New York. Please enclose 25 cents to cover the cost of inky hands and sixteen pages of double-spaced mimeographing.

Triumphal Entry

[***Continued from page 23***]

between a crown and a cross. He resisted the crown because it represented only passing rule and power, only ancient and fading glories. The cross on the other hand symbolized divine love expended on behalf of all mankind, and a kingdom eternal in the hearts of those redeemed.

The crown spoke of the passing enthusiasm of the fickle world; the cross was the eternal, never to be forgotten symbol of God's everlasting love. Jesus would rather love men from a cross than rule them from a throne. He did not so much want to be their king as to be their Savior. He was not too concerned about saving them from their earthly enemies, Rome, and the false leaders; but he did purpose to save them from their eternal foes of sin and death.

He did not want a kingdom in Jerusalem; he wanted a kingdom in men's hearts. The crown might represent power of a sort; but only earthly power that would soon crumble. The cross was to be the supreme revelation of God's divine love with power to redeem mankind, and its glories would be timeless and eternal. So the crown he made an incident, the cross was the occasion, the "event in eternity."

Because what the people wanted and offered was but a fading crown, he did not accept it. Palm Sunday was only a step, not a stopping place. It was a step toward the eternal rule of love, symbolized by the cross; and the eternal victory of love symbolized by the broken tomb. Palm Sunday was but an incident in a larger drama, only a small scene in the greater play of redemption. Palm Sunday was an incident as Bethlehem had been an incident, or as Gethsemane was an incident, or the trial was an incident. The occasion was the cross where he would die to save men from sin; the tomb where he would destroy death for all who would believe.

Jesus was not to be turned aside by the glitter of a crown, or for the immediate conquest of his earthly foes; he had his eyes on a more potent weapon than a crown—a cross, on which he would destroy the eternal enemies of sin and death and hell. He had not been interested in making a gesture of authority, but a gesture of divine love. Everything beside that was incidental.

A Jerusalem throne was not to be the end of his triumphal procession. If he had stopped at a throne and a crown and royal power, his life work would have ended in futility. He went on to the cross. Nor did he stop with that, else his life would have ended in tragedy. He went on to the tomb, and beyond or else he would have been stopped where all human effort stops. In his triumphal procession he went on to the resurrection, which was the real and final crowning triumph.

The triumphal procession that began in Bethany and Bethpage and wound its way around Olivet to Jerusalem did not stop in Jerusalem. It went on to the cross, it ascended to and broke through the tomb. It has entered into your heart and mine; it goes on in the lives of uncounted, grateful millions. It will go on as long as there is a soul to save, a heaven to win, and a hell to escape. In this triumphal procession of redemption, Palm Sunday was an incident. The occasion was eternal redemption wrought out on a rugged cross and in a smashed tomb.

All of this proposes one question to you. Are you going with Jesus in his triumphal procession? Will you go with him in a procession that does not stop with anything less than the redemption of the world?

CHOICE

Christ is not greatly concerned about what label a person wears, but he is vitally concerned about which direction he is going. For in one sense, life may be said to have only two directions. One is the direction of gathering, the other is the direction of scattering.

—Ralph W. Sockman, to the National Conference of the Methodist Student Movement

The Fountain

SUPPRESSED DESIRES

Anyone who expressed all his thoughts and obeyed all his impulses would surely reveal himself as an utter fool.
—Elton and Pauline Trueblood, in *The Recovery of Family Life* (Harper & Brothers)

A LIVE LIBERAL

At this time when so many funeral sermons are being preached over the late and not too widely lamented liberalism which has finally died because of its lack of affirmative belief, it may be properly asked if the preachers are not a bit premature in their committal services. Is the corpse really as dead as it is confidently asserted? To many of us, the answer is a definite and decided No. It is true that liberalism in many theological quarters is weakening; not because the liberal spirit of search and quest is offended and repulsed, even disgusted, at the reactionary trend of so much purported theology rampant today—the arrogant and self-satisfied Roman Catholic Church with its rigid and uncompromising hatred of freedom and all which that term entails; the fundamentalist with his vulgar and noisy championing of a book which he tends to make cheap and unlovely, if not suspect, by his own intolerance; the new wave of neo-örthodoxy which appears hardly more than a new crop of fundamentalists with faces washed, hair combed, and dressed in evening clothes. There are plenty of liberals in every field except theology. They are being driven away from religion, in part by the self-designated purveyors of the "gospel once for all delivered to the saints" who appear to them to deny in religion all those attitudes of mind which they have been trained to prize everywhere else, in part by the irrationalism of the theologians themselves. It seems to them that to attend a service of worship—for too often they fail to realize that the noisy champions of pure religion undefiled are often not the only ones who are religious—they must park their brains along with their automobiles at the curb outside, and this they properly refuse to do. They hear that there is a great increase in church attendance in recent months, read the rosy reports of the evidence disclosed by church censuses, and not unnaturally are inclined to accept the contention of the advocates of the new orthodoxy that this new wave of interest in religion is the natural fruit of a tree made once more fertile by "faith" in an altogether other God with imperious and irrational demands upon a hopelessly impotent and doomed humanity. This but adds to the conviction of many a liberal that he had been right all along in the feeling that religion and its church were no place for him. It is not that he is not interested in finding answers to his queries; it is simply that these purported answers do not seem to him answers at all.
—Morton Scott Enslin, in *The Protestant Credo;* ed. by Virgilius Ferm (Philosophical Library)

THEIR POWER

Men like Paul and Wesley moved the masses by the creative power of their insights, inspired by the Spirit, and by a personal presence which also sprang out of their prayer life.
—Nels F. S. Ferré, in *Christianity and Society* (Harper & Brothers)

FROM CALVARY'S THRONE (A Hymn)

Eternal Jesus, echoes still are calling,
From Calvary to pilgrims here in time;
And waves of pity, like the sunshine falling,
Show forth Thy cross in love that's all sublime.

When into dark we prodigals had drifted,
We saw far off the lights of heaven shine,
And felt the power of Thy dear cross uplifted
Drawing us homeward to the heart divine.

It is Thy spirit on our own descending,
Reviving visions of Thyself who died,
That brings our thoughts in holy union blending,
To share remembrance of Thee crucified.

We see again the wounds that bring us healing,
The nail-pierced hands that open doors of life;
Until Thy cross the shame of sin revealing,
Grants us the grace to triumph in the strife.

Across the years in mercy interceding,
Thy voice is leading shepherd-like Thine own,
To realize the Saviour-King is pleading
With thorny crown from Calvary's glorious throne.

Jesus, Thy power has put right with judgment,
Thy presence lingers gentle as the dove,
O happy thought Thou art Thyself atonement,
In Thee our God has sought us out in love.
—Donald Malcolm MacLeod, Glasgow
(To the tunes "Londonderry Air" or "O Perfect Love.")

DEMANDS OF JUSTICE

The Christian knows that above the demands of justice are always those of love—that he should not merely treat his neighbour as a member of an order of justice, but also, and above all, as a brother, as a man who, as a person called by God, is more than any order of justice. Therefore he will try—and never cease to try—to bring into the orders of justice an element which is more than justice, although he knows that this love, surpassing justice, can never fit into an order and can never be expressed in terms of order and law, but only in terms of personal relationship.
—Emil Brunner, in *Christianity and Civilization* (*I*) (Charles Scribner's Sons)

ONE UNKNOWN

He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is.
—Albert Schweitzer, in *The Quest of the Historical Jesus* (Macmillan Co.)

DECEPTIVE BEAUTY

In Florida one of the things combining beauty and nuisance is the water hyacinth, an aquatic floating plant, multiplying prolifically on quiet fresh waters. Starting in the more or less stagnant waters along shore, it gradually but rapidly advances toward the center to meet a similar growth from the opposite shore.

And how beautiful! A uniform green carpet of roundish green leaves with bladder-like stems completely covers the fresh-water canal or much of the fresh-water inlets. It invites pedestrians as a thick carpet but the foot sinks and a fathom or more of water underlies the seemingly solid surface. When in bloom, the myriad upstanding spikes of large blue bell-like flowers rising from the green carpet provide a beautiful spectacle.

But ask the boatmen, whose propellers or oars tangle hopelessly in the floating roots and stems!

Also ask the farmer, whose cattle roam the range. The succulent leaves are irresistibly appetizing, but they are not nourishing. The cattle avidly eat the water hyacinth, are filled up, and have no appetite for anything else, neglecting all nourishing fodder. They eat copiously but grow thin!

So many humans satiate themselves with what appears beautiful and tastes succulent but at the same time are, even thereby, starved in soul.

—Submitted by Bishop Charles W. Flint

ASSURANCE

A friend of mine tells of being transported one evening before World War II in a rather shoddy-looking plane by an unknown pilot. He said at first he was frightened because he knew little of the ability of the pilot or of the condition of the plane. After he had traveled a short distance he discovered a secret by which he might calm his fears while in flight. On the board of the plane in front of the pilot were a number of lights; and he discovered that as the pilot turned his head to the right or the left he could see the pilot's facial outline silhouetted against the lights. "As long as his face showed no distress," he said, "I realized that there was little reason for me to be afraid. . . ."

—Thomas S. Kepler, in *Religion for Vital Living* (World Publishing Co.)

CHRISTIAN HOPE

Communism was born as a hope, as an eschatology. For no other development are the Jewish origins of Karl Marx more decisive. Moreover, the manner in which such a document as [*The Internationale*] rings throughout with scriptural allusion (from its opening echo of Zechariah's 'Turn ye to the stronghold, ye prisoners of hope') well illustrates the dictum that the Marxist eschatology is in essence a Christian heresy. But to call it a heresy is not complacently to pronounce its dependence and dismiss its error: it is, first of all, to stand under its judgment. For heresies are born only when some aspect of the truth is persistently being ignored or suppressed by the orthodox. Any attempt, therefore, to restate the Christian hope in our generation, particularly in relation to the Communist faith, is bound to begin by asking what are those elements in the biblical eschatology to which, in penitence, the Marxist challenge must drive us back. Only under the sting of these correctives can one make bold to affirm, against Communism, the positive message of the Christian hope.

—John A. T. Robinson, in *The Christian Faith and Communist Faith* (St. Martin's Press)

SENSE OF HONOR

Two French pastors, who were Christian pacifists, got into trouble with the Vichy regime because of their insistence on taking care of Jewish refugee children. Thrown into a concentration camp, these men also read the Bible. Offered their release if they would pledge allegiance to the Petain Government, they refused. Their Communist fellow prisoners were intrigued that anyone in the modern world should refuse to sign a piece of paper, if, by signing, he could gain his liberty. When they found out that it was the Bible that had given these two pastors that sense of honor, the Communists asked to sit in with the pastors in their Bible study.

—J. Carter Swaim, in *Right and Wrong Ways to Use the Bible* (Westminster Press)

PARADOX OF LOVE

The trouble with man is centered in his feelings and desires, far down beyond the range of conscious thought and will. A man is as he *loves*. He identifies himself as we say, with what he loves most. "Where a man's treasure is, there is his heart also." If, then, he loves the wrong things most, or loves the right things in the wrong way, or loves nothing very much, frustration is inevitable. But a man cannot decide for himself what he shall love and how much. He may see clearly that a particular craving cannot be indulged without grave damage to himself, or to others for whom he cares, and yet be unable to rid himself of the conflict which this divided loyalty forces on him, until it has poisoned his life for him. "Oh, wretched man that I am!" wrote St. Paul, "who shall deliver me from the body of this death?"

—Robert Lowry Calhoun, in *God, Jesus, and Man* (Association Press)

AUTHORITY

The minister should not be an echo of his congregation. He should try to discern the Christian truth, often unexpected and even undesired, that comes to those who reflect upon the scripture and upon much that has been taught about Christian truth at other times and in other places. But if he comes to think of himself as having a monopoly of Christian wisdom and if he begins to lord it over his people he needs to be brought under lay criticism.

—John Coleman Bennett, *The Protestant Credo;* ed. by Vergilius Ferm (Philosophical Library)

A FEW CHOSEN MEN

The plan with which our Lord began his ministry in Galilee, was, quite evidently, to use the machinery of the national church as the means of distributing his message. Accordingly as he went from place to place it was in the local synagogues that he preached, and, at first, with the full support—indeed, at the invitation of—the Galilean synagogue-authorities. But when the character of his teaching, which they regarded as subversive and mischievous, was reported to the head authorities at Jerusalem, they issued instructions to the local rulers of the synagogues in Galilee that on no account must he be allowed in the future to preach in the buildings they controlled. Therefore the plan had to be changed. The multitudes were still friendly, but he could not depend on them for the continuous transmission and propagation of his Gospel. For this he must rely on a few chosen men, whom he would train intensively, so that they might be able to proclaim his message when his own stay in this world was ended. . . .

—Anthony Deane, in *The World Christ Knew* (Michigan State College Press)

Books That Have Influenced Me Most

By SIDNEY A. GUTHRIE

A LOVE for books antedated the beginning of my ministry by several years; in fact, as a child reading was a favorite interest. The day I was twelve years of age I was waiting at the door of the public library at opening time that I might for the first time have my own library card. At my first annual conference I found the book room more interesting than the conference session, and browsed there at the book table for hours each day.

I began to build my own private library at an early age, and at the beginning of my ministry I had a modest collection of rather carefully selected volumes of which I was proud. My library has grown through the years, and I now have something over two thousand volumes. Sitting here in my study this evening, and looking down upon me as cherished friends are the selections of the years—some new, some old—a treasure house of literature from far and near.

Selecting the twenty-five books that have most influenced my ministry has not been an easy task. To have listed fifty would have been easier. Many hours have been spent at the task, and the list has been often pruned and changed. As I see it now the appended list comes very near being my very best judgment on the matter.

Early Years

One of my very first purchases was *Unrealized Logic Of Religion* by W. H. Fitchett, an Australian Methodist. This book set forth the reasonableness of the Christian religion. He also wrote *Wesley and His Century*, in my judgment the best life of Wesley ever written. Unfortunately it is out of print.

At the turn of the century Newell Dwight Hillis wrote *Influence of Christ in Modern Life*. This book depicts Jesus Christ in a timeless way, and as in every way contemporary with our times. *Christianity and the Social Crisis*, by Walter Rauschenbusch, is an epoch-making volume, and was the opening gun of the battle for social righteousness. A courageous and forward-looking son of a German immigrant. Rauschenbusch awakened the Christian church of American to the social implications of the gospel, and made the teachings of Christ come to grips with the ongoing movements of modern life

Building of the Church, by Charles E. Jefferson, thrilled me, a young minister, and gave me a challenging view of the church, as both history and modern fact to be reckoned with. It was written in masterly style, and is as fresh and vital today as it was when written in 1910. *Culture and Restraint*, by Hugh Black, the great Scottish scholar and preacher, deals with asceticism and monasticism. He gives to these two age-old movements a place of importance in the religion and life of the modern day.

These volumes did much for me in the formative years of my ministry. They helped to break down the narrow traditionalism in which I had been reared, and widened the scope of my preaching, thinking, and pastoral activity in a way that has stood me in hand ever since. The authors of all of these books are dead, but "being dead they yet speak," and for them and what they have done for me, I am grateful.

The Middle Period

By the time ten years had passed I found that I and my reading had reached deeper levels. About that time Francis J. McConnell, then president of De Pauw University, wrote a book that deeply impressed me. It was *The Christlike God*. It led me to a view of and an experience with God to which I still cling.

Will Durant's *The Story of Philosophy* came to my attention when I knew little if anything about philosophy. In company with a group of business and professional men in Macomb, Illinois, we studied this ponderous volume for a year to the lasting benefit of all. It is still a helpful guide, and often referred to.

When I had read one of Rufus Jones's books, I was so impressed with the depths of his spiritual insight that I have since read everything he ever wrote. His best volume is *Testimony of the Soul*. It deals with the mystical experience of the soul with God in such persuasive fashion as to lure the reader himself into deeper spiritual experiences.

When Albert Schweitzer's story became known in America he became at once the delight of everyone who read after him. His great work is *Out of My Life and Thought*. It is the narration of his decision to serve in black Africa, the long and sacrificial preparation for his task, and the touching incidents of his healing art among Africa's pagan blacks. It is a modern Acts of the Apostles, and is one of the modern classics of religious literature.

Christianity, by Harris Franklin Rall, earned the $15,000 Bross Prize for its author. I found it the clearest and most comprehensive putting of the Christian faith that I had read up to that time. *Nature, Man and God* was presented to me by a small nearby church. I had preached for them during their pastor's illness. It comes from the fertile mind and noble soul of the late Archbishop William Temple of England. It is a splendid clarification of the deep problems of philosophy, life, and religion. It is strong meat, slow reading, and demands much thinking, but it is one of the greatest books I have ever read.

Harry Emerson Fosdick's *Guide to Understanding the Bible* is encyclopedic in its range, and it will be many a day before a better or more comprehensive volume on this subject will be written.

These books, read during the middle years of my ministry, are all great books. I read them appreciatively, and they have done much for my thought. They have also yielded much rich material for my preaching, and all have honored places today in my library.

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The Past Ten Years

The six volumes mentioned in this section are in some respects the best books I have ever read. *Prayer,* by George A. Buttrick, is an exhaustive study of this great Christian art. It is doubly valuable when you have personally met the author. He is one of the outstanding preachers of America.

Caesar and Christ, by Will Durant, is the third volume in a series on "The Story of Civilization." He tells the story of the rise and fall of the mighty Roman Empire; of the birth and growth of the Christian Church; and how Christianity saved a crashing civilization when the Empire collapsed. In this volume Durant has a growing appreciation of the beauty of Christ and of the reality of the Christian gospel. It makes fascinating reading.

The seven-volume *A History of the Expansion of Christianity,* by Kenneth Scott Latourette, is a history of Christian missions, staggering in scope, exhaustive in detail, and encouraging to Christian faith. It is definitive in its field, in which field the author has taught and written for many years.

God Was in Christ, by D. M. Baillie, is the best yet on Christology. He is clear, modern in his approach, scholarly, and deeply spiritual in his presentation of our Lord and His Gospel. *Christian Apologetics,* by Alan Richardson, fills a longfelt need in the field of theology. The author is one of the younger British theologians, and brings to his task ripe scholarship and a balanced modern viewpoint. Lecomte du Nöuy's *Human Destiny* is the apologia of an outstanding French scientist, and shows in interesting fashion that science and religion are twin brothers.

Preaching

Bishop McDowell once said that for years he had been reading at least one good book on preaching each year. That was valuable advice, and the writer of this paper has followed it profitably ever since. Every volume of the Yale Lectures on Preaching is secured and read, and many of them have been priceless. Over the years of my ministry there have been three such volumes of special note. The first was *The Pastor-Preacher,* by Bishop William A. Quayle. In his inimitable way, and with a warm heart we are challenged, admonished, and lured in the direction of a vigorous and dedicated ministry.

Bishop William Fraser McDowell of beloved memory opened his heart to his brethren in one of the Yale Lectures entitled, *Good Ministers of Jesus Christ.* It has often cheered and helped me along the way. The best recent volume on preaching is *His Word Through Preaching,* by Bishop Gerald Kennedy. It is a helpful book from a man who really knows how to preach. One ministerial friend said that he used it as a book of devotions.

History-Biography

Here we mention a wonderful six-volume work, cherished as the best work on history, and to which we often return. It is *Abraham Lincoln: The Prairie Years and the War Years.* In matchless literary style, profusely illustrated, the author lays bare the heart of the great emancipator, and tells the story of the period of our history before, up to, and including the Civil War. It is a definitive work on Lincoln and the times, and will undoubtedly stand as an authority for many years to come. It is among the best books in my library.

Fiction

I read many novels in my younger days. I still read much in the classical works of fiction, but I care little for most of the modern novels. Many will take issue with me at this point but that is the way I feel about it. Years ago I read Victor Hugo's, *Les Miserables.* I liked it then, and recently I reread it. The beauty and power of its message were undimmed. Every preacher should read it and be familiar with it.

My favorite of all fiction writers is none other than Charles Dickens. I have read and reread all of his novels, and will continue to do so as long as I live. I never tire of them. There is pathos, power, love, and goodness in them; and they contain some very valuable illustrative material. *Dombey and Son* is my favorite. The description of Dombey's little daughter's love for her father, and how he ignorantly repulses her love, is one of the most touching incidents in all literature.

The end is not yet, either of my life and ministry, or of the flood of books from the presses. Each year I buy and read as many good books as I can lay hold of. Reading is a necessity, especially for the minister, and time must be found for it. The purpose of reading for the minister is threefold: first, for sheer enjoyment. Secondly, for illustrative material and for seed thoughts. And lastly, for Christian culture, literary style, and word power.

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HIS WORD THROUGH PREACHING, by Gerald Kennedy. Harper & Brothers, $2.50

ABRAHAM LINCOLN: THE PRAIRIE YEARS AND THE WAR YEARS, by Carl Sandburg. Harcourt, Brace & Co., 6 vols. boxed, $54.

LES MISERABLES, by Victor Hugo. Modern Library (Giant), $2.45

A Rebirth of Liberalism

A Review by EMILE CAILLIET

FAITH AND CULTURE, *by Bernard E. Meland. Oxford University Press, 229 pp., $3.75*

THIS book is important because it is characteristic of the end of an epoch and the beginning of a new one. The outworn simile of a swing of the pendulum would be out of order here. It might be pertinent when applied to the reaction of Karl Barth against the shallow optimism of the nineteenth-century liberalism.

What we have here is something quite different, namely the penitent, penetrating self-criticism of a liberal who has come to the conclusion that nothing short of reconstruction in his own theology will do justice to the situation brought about by the bankruptcy of the old liberalism.

There is no effort on the author's part to minimize either the damage or its causes. Quite the contrary. Now that he has been given eyes to see, he submits the very foundations of his former position to a critique which proves more penetrating and relevant than that of his perennial opponents as may be seen especially in the second part of the first chapter, "The Dissipation of Faith."

A candid survey of the classics of liberalism since Bacon leads him to the conclusion that their teachings invited a shrinkage both in the range of theological understanding and in the depth of conception. The resulting idolatrous, elemental rationalism henceforth missed the meaning of man and his existence; above all, the mystery of God's being became unimportant to the vanishing point.

This pitiless diagnosis once made in a penitent mood, however, it does not follow that the remedy lies in a theology of reaction contesting every single premise of the liberal spirit.

Rather, the way out lies in a willingness to learn from trial and error. The author's master stroke at this point is to find "clues to reconstruction" in the very situations where the old liberalism was found wanting.

To be sure, this is "teachability" at its best. A decisive factor in this bold attempt at reconstruction is an awareness on the author's part that the fulness of time has been reached.

The clues to reconstruction once carefully scrutinized (chapter 3), there follows an analysis of the nature and role of faith as a context of feeling and expression, both as it becomes articulated as the dynamic of culture (chapters 4–7), and the ultimate issues of life (chapters 8–12).

One of the most rewarding features of the book is that its very method implies a theology persistently aware of appropriate scientific procedure as well as the poetic reach of biblical events and symbols. Revelation being understood within the context of emergence, metaphysics proceeds from cultural anthropology to detect transcendent structures through which a hidden God may be discerned—the "not yet" and "beyond" of all that is.

Probably the best way to orient ourselves through this whole treatment is to take a hint from the title, *Faith and Culture*. What is this faith? The word is at first used in the most general terms, and this leaves the reader uneasy. It is not only that a method of discovery is to be followed. A simpler reason, I am afraid, is that the author takes it for granted that the reader of this book has read his previous books, more especially *The Reawakening of Christian Faith* (Macmillan Co., $2.00).

The clues of immanence and of emergence as well as an early reference to Malinowski first suggest a functional response in terms of psychic energy on the part of individuals and groups. Then it appears that the patterns of sensitivity involved point to what lies beyond our comprehension. While the notions here implied would probably have been rationalized by the old liberals in terms of idealism, Meland insists that they belong in emergent patterns whose complexity should be kept whole, and whose "mystery" should in no case be explained away.

But more, these patterns are bound to remain dead letter if the Christian faith is left out of consideration. Yet he does not use the phrase "the Christian faith"—at least, not at this juncture. The phrase used over and over again is that of "Christian myth"—finally defining "myth" on page 40 as "a term derived from the literature of cultural anthropology to get at the human response to actuality in its ultimate dimension," something akin to Bergson's intuition.

What is meant, I think, is that a true revaluation of human experience cannot do without such biblical categories as those of repentance, forgiveness, sin, and grace. They are historic ways of explaining permanent features pointing higher and deeper.

The question then is, do they ultimately refer to real historical happenings such as are recorded in Holy Writ, or are they mere notions to be best explained in terms of the Christian *mythos?* The author repeatedly suggests such an interpretation. He insists that the fatal mistake of the old liberalism was to discard the "myth" without which a theological "reconstruction" is impossible. The "myth" has great value as "a cultural force." Are we then to believe that while Meland may condemn a Bultmann for his efforts at "demythologizing," he would be willing to side with him in excluding interest in the historical Jesus provided Christology yielded essential notions?

The lasting value of the book is to be found in the wealth and penetration of a human situation fully integrated in live cultural patterns under God's high heaven. There is a quality of divine transparency throughout the landscape of reality emerging from these pages.

In the judgment of this reviewer, Meland's reborn liberalism marks a step in the right direction, and a big step at that. This book should therefore prove helpful to those liberals of good will who are by now weary of feeding upon husks in a far country.

The new approach, nevertheless, lacks definiteness in that the priority of the apostolic proclamation is not clearly taken into account. Rather, the faith puts in a late backdoor reappearance mostly because it proves rich in clues and possibilities of reconstruction. In spite of the order suggested in the title, priority is not given to it.

The contents of the faith is determined by the needs at hand. And so there looms the constant possibility that an "ersatz" (replacement product) may be found for it by a more scientifically-minded liberalism. Either there is an authoritative Word from the Lord or there is not. If God has spoken, if there *is* such a Word, then, surely it should be given priority. "In the beginning God." Granting to Meland that his notion of "mythos" is rich, the use that is made of it nevertheless involves far too pessimistic a view of what higher criticism has done to the Bible.

A truly reborn liberalism must therefore base its work of reconstruction upon the splendid work of reconstruction already achieved by a reverent, enlightened Bible scholarship in our day.

REVIEWS

Protestant Sores

APOSTLES OF DISCORD, *by Ralph Lord Roy. Beacon Press, 437 pp., $3.75*

It is an old maxim that the corruption of the best is the worst. In his carefully documented study, Ralph Lord Roy shows how true this is of religion, for he shows how easily the impulses and convictions of faith may be turned into an instrument of evil and employed to promote hate and conflict among men.

Roy

We see this process at work today in South Africa, where an anti-Christian racialism operates—in good conscience, we must assume—under cover of a strait-laced Christian orthodoxy, and we can discern its effects also in the frightful story of anti-Semitism through the ages. Roy brings us closer home to our own time and country by turning the spotlight on what he calls the "Protestant underworld" and he reveals something that ought certainly to trouble the conscience of every Christian and every American.

Roy states it as his purpose to bring to the reader a factual account of various groups and individuals, on the fringe of [American] Protestantism, which promote hatred and disruption. In the fulfilment of this purpose, he undertakes a survey first of "The Ministry of Hate," in which he seeks to show how "promoters of racial and religious bigotry flagrantly exploit the Christian faith for their purposes" and use it to foment anti-Semitism, a "white supremacy" racialism directed against Negroes, and various types of anti-Catholicism.

The second part of Roy's study is concerned with the agents and agencies of "The Ministry of Disruption"; they are, as he presents them, a heterogeneous collection—enemies of the Protestant ecumenical movement and the "saboteurs of Protestant cooperation"; the ultra-fundamentalist crusaders against modernists and "reds"; communist agents and fellow travelers; ultra-"conservative" extremists spreading a gospel of "libertarian" economics and chauvinistic, isolationist politics.

The logic that has led Roy to combine these diverse groups under one head is not always easy to discern; nor is it made very clear why such groups as *Christian Economics* and Spiritual Mobilization, which, however mistaken one may hold them to be, are nevertheless open and above board in their purposes and operations, are consigned by the author to an "underworld" inhabited by anti-Semites, fascists, and communists.

This is one of the points at which Roy's concepts and categories seem to me to become rather obscure, if not confused, and the reader will be well advised to proceed with care. Nevertheless, the work as a whole is a first-rate piece of responsible research and presentation: it is sober, accurate, and informative, and it is completely free from the frantic sensationalism that disfigures most "exposés." It is a major contribution to a subject that will continue to demand the best thinking of students of religion and society in America.

The broader aspects of the problem raised by the "Protestant underworld" are hardly touched upon by Roy; yet his own material suggests many lines of inquiry and thought. How is the "underworld" of crackpots, conspirators, and hatemongers, which Roy describes, related to the respectable "overworld" of American Protestantism? What in American Protestantism has made the emergence of this morbid excrescence possible, and what keeps on feeding and nourishing it? May not at least a partial answer to these questions lie in the anomalous relation of American Protestantism to the world that surrounds it?

Over large parts of this country, Protestantism is so thoroughly identified —ethnically, morally, and culturally— with the secular society in which it finds itself that it has lost, or perhaps has never been able to gain, that sense of tension and standing "over against" without which an independent Christian witness is impossible. American Protestantism, by and large, shares the hates, fears, and prejudices of the secular world in which it is embedded. Predominantly, these hates, fears, and prejudices are of a "conservative" cast; sometimes, however, they are of a "liberal" character. In either case, American Protestantism tends to reflect its environment unthinkingly and uncritically, and there are always shrewd operators on the "right" and the "left" to exploit for their own sinister purposes the prejudices which the church

REVIEWERS

JOHN C. BENNETT, professor of Christian Theology and Ethics, Union Theological Seminary of New York, and author of *Christianity and Communism* (Association Press, $1.50).

EMILE CAILLIET, professor of Christian Philosophy, Princeton Theological Seminary, and author of *The Christian Approach to Culture* (Abingdon Press, $3.75).

CHARLES B. COPHER, professor of Old Testament, Gammon Theological Seminary, Atlanta, Ga.

JOHN T. GALLOWAY, pastor of Wayne (Ind.) Presbyterian Church.

SIDNEY A. GUTHRIE, pastor of the Methodist Church, Gibson City, Ill.

WILL HERBERG, writer and lecturer, author of *Judaism and Modern Man* (Farrar, Strauss & Co., $4.00), New York, N. Y.

JOHN A. HUTCHISON, professor of Religion, Williams College, Williamstown, Mass., and editor of *Christian Faith and Social Action* (Charles Scribner's Sons, $3.50).

GLENN RANDALL PHILLIPS, bishop of the Denver Area, The Methodist Church.

LEROY SEWELL, pastor of First Methodist Church, Hobbs, N. Mex.

HAZEN G. WERNER, bishop of the Ohio Area, The Methodist Church, and author of *Live With Your Emotions* (Abingdon Press, $2.50).

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A Favorite For Lenten Devotional Reading . . .

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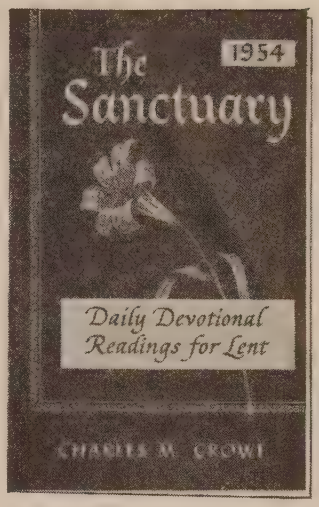

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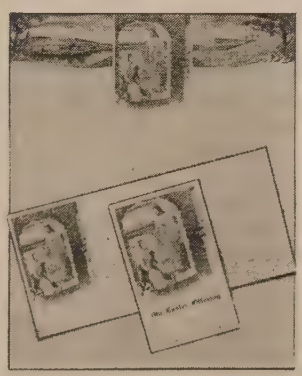

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takes over from the world about it.

Incredible as it may seem to hundreds of thousands of Protestant Americans, anti-Semitism, Negro hating, and Catholic baiting appear to be legitimate forms of Christian social action, as does pro-communism (again linked with anti-Catholicism) to other Protestants, though very much fewer in number, at the opposite extreme. Such monstrous distortions of Christian responsibility become possible, indeed, almost inevitable, when the church has lost all sense of standing "over against" the world in which it is involved and simply takes on its color.

It is because Catholicism in America is forced by ethnic, cultural, and historical circumstances to live in a state of tension with the surrounding world, as though in it but not entirely of it, that, for all its Coughlins and Terminiellos, it is not afflicted with anything quite comparable to what Roy calls the "Protestant underworld"; and this is even more obviously true of Judaism in America.

Total identification with the world may make for a sense of power and "belonging," but it exacts a heavy price. American Protestantism will be able to rid itself of its "underworld" only to the degree that it proves capable of throwing off the pervasive secularism that has so enfeebled it and succeeds in re-establishing that tension with the world upon which an authentic Christian witness depends.—***Will Herberg***

Lives and Ideas

MAJOR VOICES IN AMERICAN THEOLOGY, *by David Wesley Soper. Westminster Press, 224 pp., $3.50*

Dr. Soper for the second time has revealed a unique ability to write interestingly about people. In his first book, *These Found the Way,* he developed the theme "whereas I was, now I am," and told of the conversions to Christianity of a group of people of diverse backgrounds. In this even better book he has selected a group of modern American theologians for consideration. Can theologians possibly be interesting people? Read Soper and get your own strong affirmative answer.

Believing that truth is still in order to goodness and that meaning gives grace to life, Soper probes into the writings of six of America's most popular theologians and tells of their lives and ideas. The six are Edwin Lewis, Reinhold Niebuhr, Nels F. S. Ferré, Paul Tillich, H. Richard Niebuhr, and Robert L. Calhoun. Having written so well of these six important gentlemen whose lives and writings are shaping our destiny, we hope he will select six more who are equally important and give us a book on them. One also wishes that a book could be prepared which would give us something of the theology that is being taught by the great teachers who apparently do not have the time or the inclination to write, but who are exercising a tremendous influence on the preachers of tomorrow.

Major Voices in American Theology is a splendid book as far as it goes, and it could hardly go further in one volume. It is just that we need more of the same. Soper is partial to Edwin Lewis but he has a high regard, which is almost an enthusiasm, for each of the men. Reading this book will make you want to read the original works of his subjects for yourself.

Soper has a wonderful sense of the therapeutic value of ideas. With this notable contribution he does his part in turning the world from madness to meaning and from despair to hope.—***John T. Galloway***

Lowbrows and High

HEROES, HIGHBROWS, AND THE POPULAR MIND, *by Leo Gurko. Bobbs-Merrill, Co., 319 pp., $3.50*

"The healing of the split between highbrow and lowbrow must be a major item on the national agenda." These words from Leo Gurko's latest book, *Heroes, Highbrows, and the Popular Mind,* express clearly the concern and purpose of the author. That American heroes have been mainly of the "lowbrow" type helps to explain the first element in the book's catchy title.

Leo Gurko, professor of English at Hunter College, well known as author of *The Angry Decade* (Dodd, Mead & Co., 1947), here adds another to the many books analyzing the state of American culture. Like most of those who have been attempting the task, Gurko is much better at showing the flaws in our personal and national character than he is in suggesting remedies. In this respect his book is much fatter but less effective than Bernard Iddings Bell's *Crowd Culture* (Harper & Brothers, $2.00). Still the analysis is clear and fully documented; yet done with a lightness of style which makes pleasant, interesting reading.

According to the author, the intellectual is partly to blame for the cleavage which exists between highbrow and lowbrow. Both share the same assumption at times "that a gap must exist between 'intellectual' and 'physical' affairs." The

result is an American distrust of new ideas which becomes a "bitter story of organized opposition to the future."

Outstanding chapters are "Oceans of Print" and "Three Arts That Beat as One." The first of these deals with the newspaper, the periodical, and the book. Here the two conflicting currents are sharply discernible. If the test of an enlightened newspaper is the extent to which it assembles facts and fairly presents them to the reader, the Hearst and tabloid press and the *Chicago Tribune* stand in strange contrast to the *New York Times*, the *St. Louis Post-Dispatch*, and the *Christian Science Monitor*.

The author's characterization of the newspaper problem is incisive and sound. The pulp magazines are "miracles of sustained mindlessness," says the author; and through the intelligent style of *Time*, *Newsweek*, and *The Reader's Digest* they "reduce the activity of the intelligence itself." *The New Yorker* whose heavy artillery fires away at "miniscule targets" is a "brilliant monument to negativism." On the other side, however, are the "quality" magazines—*The Saturday Review*, *Harper's*, and *The Atlantic* which, the author suggests, are at times too exclusively thoughtful, missing the opportunity for entertainment as well as for serious discussion.

The movie, TV, and radio come in for scathing criticism. John Crosby's dictum that "In five years TV has earned for itself a popular contempt which it took radio twenty years to win" serves as a key to Gurko's point of view. He notes that "when the producers are not actually insulting the intelligence of the public, they are busy reminding us that they are, after all, *in business*." It is not surprising that two-thirds of those who purchase movie tickets are under thirty years of age.

Two hundred pages are taken up with such analysis of American culture. Through it all runs the unhappy cleavage between egg-head and low-brow. There can be little argument over most of the evidence. Part III, impressively subtitled: "The Whole Man" is, however, quite another matter. The author disposes of intuition "one of the great enemies of intelligence" in twenty-three pages. It takes twenty-two pages to warn the reader to accept himself and not to attempt to escape his responsibilities either by way of the revival meeting (which is the only important reference to religion in the book) or by way of the leadership of experts or strong men. Here the author skates very closely to an actual contradiction of his initial premise. Are not some experts and leaders necessary, and should they not be listened to?

"Premises We Live By," chapter twelve, notes that "the whole society, like the whole man, rests on premises which require constant restatement." Gurko's premises are no more nor less than those of "democratic civilization: (1) the oneness of man; (2) the fluidity of his modes of expression and behavior; (3) the improvability of his nature and the nature of his society."

Why these premises are sound, how they may call forth commitment, and in what manner they may become driving forces—these questions are not answered nor even fully faced. Thus the functions of the basic social institutions —home, school, and church are inadequately considered by the author. So we are again in the presence of much analysis with little synthesis. We see our weaknesses without knowing quite what to do about them.

Heroes, Highbrows, and the Popular Mind is an interesting book as far as it goes. It does not go nearly far enough or deep enough.—***Myron F. Wicke***

Bad Religion

FREEDOM'S FAITH, *by Clarence B. Randall. Little, Brown and Co. 198 pp., $3.*

This book may be described as the credo of a vigorous American businessman. The author reveals himself as an intelligent, imaginative, conscientious, and thoroughly conservative person. He is devoted to the American way which is characterized freedom of the individual man to make his own important choice and so to realize his highest potentialities of human selfhood.

Applied to the economic order this means the private enterprise system, without any taint of social planning, public enterprise, or socialism. While Randall is a champion of private enterprise, he does see the need for a high sense of social responsibility on the part of businessmen—both in and out of their offices. And he is not blind to some of the defects of the system.

There are significant chapters on the relation of the businessman to the educational system and also to the church. The author is an avowedly religious man who declares the church to be the "keeper of the nation's conscience." He argues, however, that preachers should stay away from controversial subjects, particularly matters of social action which tend to confuse religion and politics.

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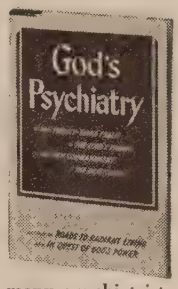

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There is much to respect and admire in this volume, but I find two points of fundamental disagreement—one of them theological and the other ethical. The theological issue is that the "American way" is presented as an object of religious faith. It is so in the precise sense that it constitutes the author's ultimate or fundamental valuations. His attitude constitutes in effect a deification of these values.

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To be sure, the author is in this respect not at all unique, this being a very widespread attitude at the present time. The theology of "my country right or wrong" seems to have more adherents than that of Lincoln's more Christian aphorism, "this nation under God!" The former attitude constitutes from any Christian viewpoint bad religion, but it also does a great disservice to the very ideals it seeks to magnify. For they will remain worthy human goods only so long as they are held "under God."

The ethical criticism I wish to make of the book is that while the author is aware of such problems as cheating, padding expense accounts, and monopolistic practices he makes no mention of any of the other more fundamental moral and social problems facing the American way and the American people, such as the high concentration of economic power, the relations of capital and labor, and the lessons to be learned from such social experiments as TVA.

He recommends a foreign policy based upon the self-interest of America, with little sense of American responsibility to the world. It seems not to have occurred to Randall that there might be virtues in a mixed economic system, involving elements of private and public enterprise.—***John A. Hutchison***

Dominant Theme

THE KINGDOM OF GOD, *by John Bright. Abingdon Press, 288 pp., $3.75*

This book received the Abingdon-Cokesbury prize, and I am not surprised as I read it. It would be difficult to name a book which is as effective as this in presenting the central thread of biblical teaching to the intelligent reader who is not a specialist. It is clearly and even beautifully written. It is very wise as well as well grounded in technical biblical scholarship.

Bright avoids the one-sided ways of understanding the unity of the Bible and he does not force the material into a scheme. He does find that the Kingdom of God is the dominant conception in biblical theology but he does not try to make everything fit into it; he emphasizes the diversity of ideas of the Kingdom. He finds the beginning of the acceptance of the idea of the Kingdom in the original covenant of God with Israel. Of this he says: "*The notion of a people of God, called to live under the rule of God, begins just here, and with it the notion of the Kingdom of God.*"

Bright deals with major questions of biblical theology that are now matters of controversy, for example, with the relationship between the Old and the New Testaments, and with the relationship between the present and the future Kingdom. He sees that "the two testaments are organically linked to each other." He says that "the relationship between them is neither one of upward development nor of contrast; it is one of beginning and completion, of hope and fulfillment" and that "*the bond that binds them together is the dynamic concept of the rule of God.*"

In his interpretation of the New Testament he emphasizes both the present and the future aspects of the Kingdom. He develops a position which seems to represent almost a consensus among biblical scholars and theologians today. His discussion at this point would furnish a good background for the consideration of the conception of the Christian hope in preparation for Evanston. I think that in this area there is a greater degree of unity among the biblical scholars than among theologians and, certainly much more than among ecclesiastical leaders and preachers.

American ministers, especially who hear about the new emphasis on biblical theology, who have been told that this new emphasis involves a real change in the way in which biblical scholars think of the Bible as a whole, that it can be contrasted with such able and useful discussions of biblical theology as one finds in Fosdick's *A Guide to Understanding the Bible* (Harper & Brothers, $3.50), will find in this book an excellent introduction to the new approach. Bright offers a great deal of guidance in his notes for additional reading.

The book is useful for gaining an idea of the whole. But is is also useful as a guide for getting a fresh grasp of the parts. If a seminary graduate has forgotten much of what he learned once about the Bible, he can take this book, reading it with the biblical books, and very quickly reconstruct again some parts of the Bible, above all, the prophets.

The renewed interest in the Bible and in biblical preaching which has followed the revival of theology in our time and which is suggested by the enormous sale of the Revised Standard Version and of *The Interpreter's Bible* (Abingdon Press, Vols. 1, 2, 7, 8, 9 and 10, $8.75 ea.) has created a felt need which this book may fill more helpfully than any other, a need for a sound and readable statement of what is central and unifying in the Bible as a whole.—***John C. Bennett***

Youth Work Reviewed

YOUNG PEOPLE IN YOUR CHURCH, *by Herbert Carleton Mayer, Fleming H. Revell Co., 226 pp., $2.50*

"Comprehensive, but not encyclopedic." "Rethinking youth work by a pioneer who has continued active." These are some of the descriptive phrases which came to my mind as I read this readable book. It was completed in one sitting the first time I sat down to read.

Professional and lay workers alike should find this book both stimulating and worth while from a guidance and administrative viewpoint. Professional workers will find here a review of their studies in youth work from its beginning, right up to now. Lay workers will find it a clear-cut outline of a program for youth, from the standpoint of one who sees young people as persons, rather than mere not-yet-adults.

Further reading and study of this book reveal that the author has overviewed church youth work from its inception through its history, relating that work to the development of secular, secondary education, as the church discovered its youth. Youth work in the church is validated on the premise that secular education is—just what it purports to be—secular.

The church's task in meeting youth's needs in their process of maturation is set forth is a clear-cut outline of Christian education objectives—the outline being broken down into specific age levels within the broad grouping, junior high age through high school, and college years.

Knowledge and Christian worship are set forth as the requisites for awareness of God and means of growth in that awareness which eventuates in practical, everyday living, on Christian principles. Knowledge is to be given in terms of youth's actual daily needs and ability to comprehend; curriculum and teaching strategy must be based on this fact. Youth worship is, at one and the same time, often a two-fold experience, actual worship and learning to worship, or leading others to worship. Youth activities in the church are a demonstration of, and means of improving in, Christian conduct.

The final pages deal with administration and leadership ending with a chapter on the challenge of youth which will inspire many readers to a renewal of their dedication to youth. Incidentally, the bibliography, alone, is worth the price of the book.—***LeRoy Sewell***

First Prophet?

MERCY AND SACRIFICE: A STUDY OF THE BOOK OF HOSEA, *by Norman Snaith. S.C.M. Press, 126 pp. (Available only by subscription to S.C.M. Book Club, through Alec R. Allenson, Inc., six books a year, $4).*

This book is based upon a variation of Hosea 6:6*a: For I desire mercy and not sacrifice.* It consists of six chapters that deal in turn with three general topics as follows: chapter I, entitled "The First of the Prophets," discusses Hosea as the first of the canonical prophets; chapters II-IV, designated "The Marriage of Hosea," "The Essence of Religion," and "The Second Marriage," respectively, treat of Hosea as the first of the prophets in his emphasis on *mercy;* and chapters V-VI, given the titles "Sacrifice and the Prophets" and "The Value of Sacrifice," deal with what the prophets meant and what, particularly with reference to the death of Jesus, we mean by sacrifice.

The first topic unfolds the author's views that Hosea might have been the first canonical prophet in point of time, and that he was the first to conceive of religion in terms of an individual personal relationship with God.

Under the second topic Hosea is regarded as having been at first a prophet of doom but who later became a prophet of hope. By way of explanation the author asserts that the basis of hope lies primarily in God's love for Israel and only secondarily in his ethical demands.

The "second marriage" between Jehovah and Israel will be successful *at the price of* righteousness, judgment, loving-kindness, and mercies—all of which qualities are inherent in the nature of God and the "Spirit" of which God will put into Israel.

In the development of the third topic repentance and the fulfilment of those principles of conduct which are well pleasing to God, rather than sacrifices, are regarded as the essence of religion. The sacrifice of Christ is a gift to God for us for the putting away of sin but not for placating God. In itself Christ's death is ineffective as were the sacrifices of the temple. Repentance, which involves the sacrifice of ourselves, obtains forgiveness of our sins.

Many will regard the author's arguments for placing Hosea first in point of time as weak; multitudes will violently disagree with his views of Hosea's marriage. Everyone will appreciate his illumination of the meanings of the words in Hosea's vocabulary. And, although the book will show itself to lack unity and conciseness in several places, its fresh presentation and drawing of parallels between Hosea's religion and Christianity will prove fruitful for pastors and other students of the Bible.—***Charles B. Copher***

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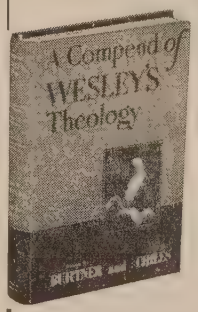

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Shock Treatment

THE OPTIONAL GOD, *by Stephen F. Bayne, Jr. Oxford University Press, 145 pp., $2.45*

The Protestant Episcopal Bishop of Olympia, Washington, has written a stimulating and provocative book. Some will feel on first perusal that the author is trying for effect by use of "shock treatment." Throughout there are reminders of the literary style of G. A. Studdert Kennedy and Bernard Iddings Bell. As we travel through the chapters of this volume, however, we hold increasing respect for the courage, clear thinking, and spiritual sensitiveness of Bayne.

Bayne

That he exhibits courage is attested by his pointed characterization of his own denomination. He quotes the common jibe as "too often true of us at our worst," "The Episcopal Church is the most comfortable of all churches because it interferes the least with a man's religion." He adds, "I used to fear for the future of the Episcopal Church; I do so no longer, it will never die. In any society the religion of respectable self-congratulation is essential and whatever Church captures that interest is secure forever!" Nor do the rest of us escape, inasmuch as he declares the Anglican attitude is all too common in contemporary Christendom.

He defines a secular world as "a world organized as if it made no difference whether there was a God or no." It is because God is optional that the church is so often looked upon as irrelevant and urged to refrain from interference with the world of business, politics, and international affairs.

The dogma of the optional God cheapens and dooms our system of education in great areas of the American scene. Some will take issue with the author's statement that "the ordinary American high school, as an educational experience, is the most elaborate waste of time a free society has yet devised." There will be ready agreement with the declaration that "the greatest duty of the school is to help us understand ourselves and our nature and destiny and how to take sides with humility and resolution."

According to Bayne, life itself is a "dialogue with God," a story written with our choices. It is in the voluntary surrender of his freedom in service to Christ that man finds it possible to be himself. In line with this thought he reaches an impressive climax in his plea to define the kingdom as an act of offering and as power. And the church, as the herald of the kingdom, must always remember her mission to "out-think, out-live and out-die the pagan world."

The Optional God will rebuke our easy acceptance of things as they are. It will act as an electric vibrator on our stiff-necked resistance to fresh interpretation of familiar truths. It will arouse us to a new awareness of the presence and power of the Eternal within us.—***Glenn Randall Phillips***

Way to the Light

CHRISTIAN REALISM AND POLITICAL PROBLEMS, *by Reinhold Niebuhr. Charles Scribner's Sons, 203 pp., $3.00*

In this collection of essays and speeches Reinhold Niebuhr is consistently and cogently saying that it would be well to observe that there are thorns as well as roses in every given situation. One could wish that more frequently he would reverse the order and affirm the roses. But Niebuhr is Niebuhr, and we are thankful for his immeasurable contribution toward our understanding of God and man. To claim that he is completely negativistic would be untrue. He believes that, "The whole of reality is characterized by a basic coherence."

The back drop of this collection of writings is the struggle for congruity in meaning, the struggle for unitariness. The brunt of the author's reasoning is thrust up against this idea unitariness.

There are certain vital points of reference in Niebuhr's thinking that must be kept in mind if he is to be understood. 1 The doctrine of Perfectibility and Progress derived from scientific assumptions has misled us. 2 Man is both "creature and creator"; a part of nature and yet indeterminately free. 3 This freedom makes for man's destruction as well as his exaltation. ("The dignity of man and the misery of man therefore have the same root.") 4 Thus an egotism that cleverly rationalizes the identity of what is "desired" with "desirable ends." 5 Christianity is the best instrument by which to understand, to control, and to guide this dynamism of freedom.

Examine these essays in the light of these assumptions. Discussing the illusion of world government, Niebuhr maintains that freedom would defeat the establishment of world government, un-

less it were to be established by "super imposition of power." The attainment of world government is predicated upon a surrender of sovereignty that, in turn, rests upon a sense of discipline of self interest in community life that has not matured sufficiently to attempt the integration of life on a cosmic level.

The contrary view constitutes for Niebuhr "the rationalist illusion." World government theories greatly oversimplify the situation. Many of us, however, would insist that progress has been made in the integration of peoples. Niebuhr himself concedes that "Enlightened men in all nations have some sense of obligation to their fellow men, beyond the limits of their nation's state."

The chapter on "Ideology and the Scientific Method" presents an interesting study of bias—an intriguing subject. Niebuhr explores the facet of evil that reveals its prestige as coming from the good. Men rationalize what is opportunism and exploitation as being the means of securing a good. The good becomes the disguise.

However, Niebuhr would find much of intellectual enjoyment in pointing out that there is to be found in the mystery of evil and good the fact that the good is often hidden in the Trojan Horse of some bad intent. "God meant it unto good."

In what is perhaps the key work of this book, *Augustine's Political Realism*, Niebuhr discusses the *civitas dei*, the city of God as over against the *civitas terrena*, the city of the world. The former is ruled by the love of God and the latter by the love of self. Moving out from Augustine's realism Niebuhr makes it clear that this self-love threatening the smallest unit of life, the family, makes unlikely the success of the larger harmony of peoples. True congruity of all people will take place only in the transcendence of earth's attempts at harmony. Augustine believes in a higher life that will absorb all political efforts at unity.

Niebuhr tackles the problem of life through love or law. Much of our difficulty stems from an inadequate view of human nature. A transcending love within the law offers a possibility. As value is above fact, so love is above law.

Niebuhr grants that the coherence of the worlds of mind and matter, of the subjective and the objective is desirable. Any systematization, however, is under the threat of the elements of uniqueness and freedom implicit in selfhood. Something in man lifts him above mere conformity and makes necessary a higher congruity. This essay, however, is a too fragmented treatment to do justice to some of the evidences of inner unity, both psychological and social.

According to Niebuhr we may fail the unitariness we seek. We may not be able to resolve all the differences ideological and political in such a way as to save ourselves from extinction. There remains, however, the transcendence of these complexities through a higher order in which we alone can be secure. That higher order is Christian faith.

Having read this volume you will agree that while acknowledging the thorns of existence, we are not to stop trying to grow a still lovelier rose.

Niebuhr, with rich historical understanding and sound theological grasp, moves courageously into the contemporary contest of minds. There emerges as a result the plain but sure fact that Christianity alone offers a way to the light.—***Hazen G. Werner***

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Four more of our leading Missionaries in Poland have been released from Prison. Dr. Jerzy Sacewicz, who received a Divinity Degree at Muskingum College, U.S.A., in 1947, was also released, but he must have an Operation immediately.

These Missionaries and scores like them, are suffering severely. They are sick. They, and their families, are hungry, ragged, and destitute, but they are faithful unto God.

Regardless of what political power may be in control, our faithful Missionaries in Poland and neighboring Countries, are leading large numbers of people to Christ, and the Lord is giving us a great Victory.

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BOOKS BRIEFLY NOTED

RIGHT AND WRONG WAYS TO USE THE BIBLE, *by J. Carter Swaim. Westminster Press, 176 pp., $2.50*

Here is a practical and interesting guide to reading the Bible for lay readers. The author is well-qualified for his task and is Professor of New Testament Literature and Exegesis at the Western Theological Seminary.

THE ROOT OF THE VINE, *by Anton Fridrichsen. Philosophical Library, 160 pp., $4.75*

This is a collection of essays in biblical theology by the author and several other members of the Uppsala University in Sweden. These studies represent a type of New Testament scholarship which sees the Bible as a unity, as contrasted with the interests of a generation ago which concentrated on documentary analysis.

KOREAN ADVENTURE, *by Austin Pardue. Morehouse-Gorham Co., 212 pp., $2.75*

The story of his trip to Korea by the Bishop of Pittsburgh of the Protestant Episcopal Church.

PATHWAYS OF PRAYER. *Christian Education Press, 384 pp., $1.50*

A book of daily devotions for young persons. Suggested Bible readings and brief prayers are included.

THE RELIGIOUS PHILOSOPHY OF JOSIAH ROYCE, *edited by Stuart Gerry Brown. Syracuse University Press, 239 pp., $3.00*

This is a collection of selected writings of Josiah Royce, edited with an introduction by the Professor of Citizenship and American Culture at the Maxwell School of Citizenship, Syracuse University.

FROM SCHOOL TO JOB: GUIDANCE FOR MINORITY YOUTH, *by Ann Tanneyhill. Public Affairs Pamphlet No. 200, 25 cents.*

From School to Job is a worthy addition to the series of excellent booklets published by Public Affairs Press over a number of years. However, this pamphlet has a more limited purpose than many of their publications. The booklet will be most useful to members of minority groups or those working with minority groups. The author is director of vocational guidance for the National Urban League, and therefore as one would expect, the booklet deals primarily with the situation of the young Negro. Nevertheless, general principles are developed that apply in working with any minority group. Negro pastors, settlement house workers, and workers with American Indians and Orientals will all find this booklet helpful. It does not deal specifically with church vocations, but again the principles apply, and those who counsel young people of minority groups about the ministry, mission field, Christian education, nursing, teaching, social work, or music will find this booklet a valuable resource.—***R. G. Belcher***

THIS OUR SACRIFICE, *by L. A. E. Horsfield and H. Riley. Morehouse-Gorham, 103 pp., $1.75*

This little book is especially written for Anglican readers, but will be very valuable to all students of liturgy; for it gives in pictures and text the full service of Holy Communion. This is an Anglo-Catholic manual and contains various prayers and action which are not a part of the Prayer Book service. Each step of the Low Mass (as it is called here) is illustrated by photographs, and the comments set forth on the opposite page are informative and interesting.—***R. P. Marshall***

COMMUNIST DOCTRINE AND THE FREE WORLD, *by Marguerite J. Fisher. Syracuse University Press, 284 pp., $4.50*

Some of the basic doctrines of Communist thought are brought together in this volume, whose purpose is to outline the essential beliefs of Marx, Engels, Lenin, and Stalin, as they expressed those ideas in their own words. Communist views on a number of topics are presented through significant selections from their writings.

THE LONELY CROWD, *by David Riesman. Doubleday & Co., 359 pp., $ .95*

This is an abridged an inexpensive edition of *The Lonely Crowd*, first published in 1950 by the Yale University Press. It is about the social character of America.

THE BIBLE AND OUR COMMON LIFE, *by Huber F. Klemme. Christian Education Press, 123 pp., $1.75*

Presenting the relation of our faith to social ethics, this book is well done and will be ideal for use with study groups. It will be helpful to pastors as well as laymen in bringing into focus the bearing of biblical insights upon the task of the present-day church. Each of the ten chapters in the book is concluded with a section "for discussion and action." We recommend the book as timely, informative, and relevant.

CAREERS FOR YOU, *by Erma Paul Ferrari. Abingdon Press, 160 pp., $2.00*

Purpose of this book is to advise young persons about life careers. The author attempts to answer such questions as "Is it Worth Your Life," "Will You Suit the Job," "How Much Education," "Careers in Church Vocations," and several others. A bibliography is included for each chapter.

THE CHURCH WE LOVE, *by Wilbur LaRoe, Jr. Abingdon Press, 79 pp., $1.25*

A distinguished layman outlines here fifteen reasons, each in a separate chapter, why he loves the church.

A LIGHT UNTO MY PATH, *by Wallace Fridy. Abingdon Press, 128 pp., $1.50*

Daily meditations by the author of *A Lamp Unto My Feet* and pastor of Bethel Methodist Church in Spartanburg, South Carolina. These messages were first prepared as sermons, later abridged for a newspaper column, and now are collected in this book form.

FAITH BUILDS A CHAPEL, *by Winifred C. Boynton. Reinhold Publishing Co., 135 pp., $8.50*

One of the most attractive books to come to our attention in 1953 is this story and picture volume of "An adventure in craftsmanship." It describes how a unique chapel was built and furnished, piece by piece, in the Northern woods near Lake Michigan. It is of Scandinavian architecture, hand-carved by a man and his wife, both amateurs, as a family project. The story of this Norwegian chapel is a story of faith and of a work of art built to the glory of God. This book should appeal to those interested in religious art, and liturgy, and a winsome story.

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